

Looke beyond Luther:

OR AN

ANSWERE
TO THAT QVESTI-
ON, SO OFTEN AND SO
INSVLTINGLY PROPOSED BY
our Aduersaries, asking vs; Where this
our Religion was before Lu-
thers time?

WHERE TO ARE ADDED
SOVND PROPS TO BEARE
vp honest-hearted Protestants, that
they fall not from their fa-
uing-faith.

BY RICHARD BERNARD, OF
Batcombe in Sommer setshire.



LONDON,
Imprinted by *Felix Kyngston*, and are to be sold by *Edmund*
Weauer, at his shop, at the great North-doore
of *Pauls*. 1623.

ANSWERS

TO THAT OVERSTATED

ON, SO OFTEN AND SO

INVASIVELY PROPOSED BY

our Adversaries, asking us, What?

our Religion was before the

times?

WHERE TO ARE ADDED

SO MANY PROPS TO BEAR

up honest-hearted Protestants that

they tell us from their

mouths

BY RICHARD BERNARD, OF

Trinity in Somerset House



LONDON

Printed by Felix A. Johnson, and sold by Edward

Wentworth at his shop, at the Great North Door

of Park, 1844.

TO THE RIGHT WORSHIPFULL,

SIR WALTER | SIR CLEMENT
ERLE, | COTTEREL,
KNIGHTS:

And to their vertuous Ladies, euer-
soundnesse of Faith, with the power
of Religion and constancie, in
both most heartie
wished.

Right Worshipfully,

I Should marvel to see any once pro-
fessing the truth, to turne from the
light unto darkenes, from the true
Worship and Religion of Christ, to
the superstition and idolatrie of
Antichrist, but that I read, that
our first Parents beleened Satan
before God; that men loue darke-
nesse more then the light, and that for not louing the truth,
and delighting in unrighteousnesse, God giueth such ouer
to beleene lyes, that they may bee damned. Could it
else otherwise be, that so many in this so cleare light of
Gods Gospel, should fall away? What haue our aduersaries
now more to pleade for their cause, then heretofore they
haue had? What can they now say, which is not alreadie

The Epistle Dedicatorie.

fully answered by our learned men: They put out indeed new booke, now in regard of the writing and printing; but the reasons one and the same in older written and printed booke: this is in shew a putting of more strength, to uphold their ruinous building, but not in substance: yet thus they beguile the simple and unstable-minded. By many waies they seeke to deceiue, and beguile people, but especially by accusing our Religion of falshood and nouelty, and affirming theirs to bee the true and most ancient faith: in both which they speake very vntuely. For touching this their present Religion (as it differeth from ours, and as it is Popery) it is but a new vpstart Religion, a patcherie of Iudaisme, Paganisme and Heresie; a Religion deuised by men, and not hauing God for the Author: How farre our Religion is from falshood and noueltye, I haue here indenuoured to shew, answering to that question so often propounded, Where it was before Luthers time?

If any of our aduersaries, or all of them together, dare to goe plainly to worke, (for hitherto they haue not) and first set downe ours and their accord, wherein and how farre we and they in every thing doe agree, to cut off hereby all needlesse strife and contentions. Secandly, then truely and faithfully without equiuocall termes, to deliuer their distinct differences from vs, that so euery one may rightly discern, whereabout we do contend, and what indeede their now present Religion is, which we call Popery, being seuered from our common agreement. Thirdly, to bring these their differences to the due triall of Scriptures, the common principles of Christianitie, and the writings of the ancient Fathers in the first Ages; then will it clearely appeare to euery one of indifferent iudgement, whether ours or theirs be the true Religion, and whether ours or theirs be the false Church.

In the meane space, till they proceede thus uprightly and sincerely, I hope, no Protestant in earnest, will be insnared
and

The Epistle Dedicatorie.

and catched by their deceiptes. Let such as in the plentifull
meanes of knowledge wilfully live in ignorance, or having
knowledge, live lewdly, without feare of God, love of truth, and
power of Religion, be the prey for craftie Foxes: for these be
the fittest subiects for them to worke upon; and these only pre-
uaile they with, receiuing a iust punishment for their contempt
of sauing knowledge, or for their consciencelesse lining contra-
ry to their knowledge. For there is no man of right under-
standing, and that makes conscience of his waies, louing the
truth, walking humbly before his God, being acquainted with
Gods Word, and praying for Gods direction, that God either
will giue ouer, or that can in reason submit vnto this false An-
tichristian Church, if he doe but seriously consider of such
things, as will worke, if not an absolute condemnation, yet a
most iust suspition of her to be naughty; as first, the vilifying of
holy Scriptures, locking them vp from the common people, as
if Gods Word were infectious. Secondly, her thrusting vpon
the people her feigned traditions, all besides, and many of them
against Scripture. Thirdly, the absurd and unreasonable-
esse of their Latine Seruice, which the people vnderstand not.
Fourthly, their idolatrous praying to Saints, worshipping
stockes and stones, and reliques of the dead. Fifthly, their
grosse conceit of Christs corporall presence in the Sacrament.
Sixthly, the feigned miracles, and notable coozenages therein,
found out here, and in other Countreies; the boasting of them
a farre off, but not able to worke the like among vs. Seventhly,
the shamelesse & grosse belying of our doctrine, and slandering
the liues of our learned men, as Luther, Caluin, Beza, and
others. Eighthly, the citing in defence of their Religion, coun-
terfeit Authours, so knowne to be, and so condemned to be by
the learned on their owne side. Ninthly, the not permitting
freely our bookes among them, as wee doe theirs among vs.
Tenthly, the tying of the people to the Priests lippes, and not
permitting

The Epistle Dedicatorie.

permitting them to trie their doctrine, as we doe. The vniust
curses, dissembling practices, and mercilesse cruelties vsed to
uphold their Religion, swearing & forswearing, by equiuoca-
tions, and all refections, and Popes dispensations, massa-
cres, and powder-plots, and bloodie persecutions. Twelfthly,
The auoyding of a free generall Councell, to heare and deter-
mine our differences. Who is he that shall consider of these
things with iudgement, but will suspect this Romish Church
to be none of Christs Church, if withal he adde hereto the con-
sideration of the differences betwene the wisdom below (by
which that seate is guided) which is earthly, naturall, sensu-
all, & deuillish, and the wisdom from aboue (by which Christs
Church is guided) which is pure, peaceable, gentle, easie to
be intreated, full of mercy, and good fruits, without partiality,
and without hypocrisie, as Saint Iames writeth:

I doubt not but that you haue already considered of these
premisses, and that you are resolved, that this is the true Reli-
gion, and the good way, wherein you walke, even the ancient,
Catholike and Apostolike veritie, grounded upon Scripiture,
and the principles of Christianitie, taught by the holy Fathers
and Doctors of the Church, and confirmed by the blood of
blessed Martyrs. My desire is, that God would continue
your loue, with encrease of zeale towards the same more and
more. To this purpose are these my endeours, which I present
vnto you, praying your fauourable acceptance of my good
meaning, and hearty wel-wishes, and worthie respect vnto
your selves, and to all that wish well to Sion, and pray for the
peace of Ierusalem: God let them, and you with yours, to pros-
per which loue it. Amen.

Your Worships in all Christian
seruices to be commanded,

Batcombe, Sept. 26. Richard Bernard.



Looke beyond Luther:

OR

AN ANSWERE TO THAT QUESTION SO

often, and so insultingly proposed by

our Aduersaries, asking vs; *Where*

this our Religion was, before

Luthers time?



IT is a common question, and often propounded by Papists in an insulting manner ouer vs, *Where our Religion was before Luthers time?* As though wee could not answer to the demand, nor fetch our Religion from any more ancient, or better Author: but they are deceiued in both. And that I may not be tedious in prefacing, I answer:

I. It was, and is written, and contained in the holy Scriptures, the Canonickall Books of the old and new Testament.

II. The same hath been, and is written in the hearts of Gods people, such as the Lord from time to time effectually hath called, according to euerie mans measure, as they haue bin taught it, and learned it out of those books of holy Scripture. For this must we know, that no other doctrine of Christian Religion was, or is written in mens hearts, by Gods Spirit, then that which the same Spirit inspired the

B

Pen-men

Pen-men of the Scriptures to write in those Bookes. The necessarie truths of doctrine therein contained (as God had promised) hath he written in the hearts of his people, *Ier. 31. 33, 34.* 2. *Cor. 3. 3.* And for these ends, that they might know God, and know him to be their God, and they his people, *Ier. 31. 33, 34.* that they might make profession thereof, and obediently set themselues to the practice of that his blessed will, *Ezech. 41. 19, 20. & 36. 26, 27.*

III. That it was also written in learned mens labours, agreeing with those Holy Bookes, as they found the truth therein, taught unto them by the Prophets and Apostles. So as the doctrine of our Religion is no other, then that which the Scriptures doe teach, the Church and true People of God haue beleueed, and professed; nor no other then that, which is to be found in the writings of y^e holy ancient Fathers, and of learned men, before euer *Luther* was borne.

That our Religion was thus before *Luthers* time, I proue by these ensuing reasons.

I. *Argument.*

From holy Scriptures, wherein our Religion is written and taught in euery point.

That Religion which is in all and euery point thereof written, and prescribed in holy Scriptures, the Canonical bookes of the old and new Testament, was before *Luthers* time. For the Scriptures were written many hundred yeeres, before *Luther* was in being, and the Pen-men thereof had a care to practise the same.

But this our present Religion, in all and euery point thereof (wherein we differ from our Adversaries) is written and prescribed in the holy Scriptures, the Canonickall bookes of the old and new Testament: as is in euery particular point prooued exactly by those of our side.

And therefore was it before *Luthers* time. The Minor I thus proue.

I. By the publike Records of our Church here at home,

as the publike authorized Catechisme, shorter and larger, by the booke of Homilies, by the book of Articles, and our booke of Common-prayer. Out of which (wherein soeuer we differ from our Aduersaries) nothing is found besides, as wanting warrant of Scripture, much lesse any thing contrarie thereunto, but euery thing grounded vpon, and fully agreeing with the same.

I I. By Gods Spirit, the Author of the Scriptures, which doth further our Religion in the hearts of the people, through the reading and interpreting thereof, which the Spirit of God would not doe, if our Religion were not that, which the Scriptures teach. For would the Author of the one, approue of the other, if they were not both one? If hee should further a Religion, contrarie to the Scripture, hee should be contrary to himselfe, allowing and making good that in mens hearts by inward operation, which he hath disallowed by the Scriptures, which are of his diuine inspiration. It is euident to all that are read in the Scriptures, that they condemne all Heathenish, al Heretical, and Idolatrous Religion; likewise, all will-worship, all vaine inuentions of men, the seruing of God by humane traditions, by the precepts and doctrines of men: so as if our Religion were any such, Gods Spirit would not grace it, nor so knit mens hearts vnto it, nor so effectually worke by it in mens consciences, nor so perswade vnto it, as he daily doth by the Scriptures.

If they shall denie, that Gods Spirit doth any such thing, as we suppose; I would faine know of them, what other spirit it possibly may be, that doth so leade men to esteeme so much the Scriptures, doth excite men to the studie of them, and to make them the onely rule of doctrine, and life, to heare, belieue, rest and delight in them, and so to worship God onely, as herein he requirerth to be worshipped, and to reiect whatsoever is not warranted by them, in euery necessarie point of faith? And that onely vpon this perswasion, that the Scriptures are Gods word, that they are endited by his Spirit, and written by his holy Prophets and Apostles? If this be not the Spirit of God, which doth thus magnifie the

holy Scriptures in the heart of euery sound Christian, what spirit then is it? Certainly it must bee either the Spirit of God, or of Man, or of the Deuill. But neither of these two latter, therefore the former.

1. Cor. 2. 11.

1. Cor. 2. 14.

Rom. 8. 7.

Verse 5.

I. It is not the spirit of man that can, and doth thus worke: for first, the spirit of man perceiueth not the things of God, till Gods Spirit acquaint him with them. Secondly, they be foolishnesse vnto him. Thirdly, his wisdom is enmitie with God, so as Gods wisdom in diuine mysteries, and mans wisdom can neuer agree in one. Fourthly, the spirit of man saoureth the things of the flesh, and not of the Spirit of God. Fifthly, his heart is continually euil, till he be regenerate. Sixthly and lastly, it is evidently knowne by too much miserable experience, that man loueth not the studie of the Scriptures, he cannot delight in them, hee cannot away to frame his life after them; every one that hath any sparke of diuine knowledge, knoweth this to bee true from his owne naturall corruption, both in himselfe and others also. Now can any reasonable-minded man thinke, that such an auerse spirit as is in man, so disaffecting the holy Scriptures, and the studie thereof, that it can be that Spirit which perswadeth and draweth men, contrary to it corrupt selfe, to embrace that Religion which is grounded vpon the Scriptures, and to presse to the obedience thereof? Yea, can it bee mans spirit, that worketh loue to such a Religion, which so opposeth mans corruption, as the worldly wise Politician derideth it, the pleasurable man hateth it, the greedy of gaine cannot abide to bee ruled by it, and the haughtie spirit which hunteth after the pride of life, hath it in great contempt? so as none in very deed, but onely such as doe denie themselves, doe forsake the world, and can bee well contented to take vp their crosse, and follow Christ, either can, or will embrace the same.

II. It is not the spirit of Satan. For although hee will abusiuely now and then alleage Scripture, yet is he a deadly enemy to the Scriptures: he will not leade to the right vse of them, nor perswade men to frame their Religion and life after

after them, but rather doth suggest the cleane contrarie, as the storie of the Scriptures witnesseth, and our owne temptations tell vs. For, as a * Father saith, The Deuill cannot endure to haue any to studie the Scriptures; that is torment and paine aboue all paines to him. He hath euer been a raiser vp of persecution against such, as serue God in a Religion onely grounded vpon the Scriptures: as hee was in the Iewes, against the Apostles, and the beleeuing Gentiles; so in Gentiles Infidels, against Christians; in the Heretikes against the Orthodoxall; in our Antichristian Aduersaries against vs; and in all lewde liuers, the children of disobedience, in whom he beareth rule, and whose hearts he stirreth vp to doe his will against all such, as in a more strict manner endeouour to frame their liues after Gods Word, though in general together, they professe one God, and have receiued the same Baptisme, and doe liue together in the same Church. Therefore wee see, that it cannot be the spirit of Satan, that perswadeth to our so holy a Religion by the Scriptures, vpon which onely it is settled, seeing he so deadly hateth such a Religion, and the sound and zealous Professours thereof.

* Origen vpon Numb.

III. It is not the spirit of man and Satan together, as may appeare, first, in *Heretikes*, who are led by Satan, and their owne spirit. These being not able to iustifie their heresies by holy Scripture, they fall to weaken the authoritie of the Scriptures, they will not rest on them, but doe flie the light of them, as *Tertullian*, and other ancient Fathers witness of Heretikes in their times, who left the Scriptures, and ran to Traditions, as did the Manichees, Cerynthians, Basilidians, Carpocratians, Marcionists, Valentinians, Arians, and others. Secondly, In *all will-worshippers*, which framing a seruice to God out of their owne braines, cannot away to make holy Scriptures their guide; but doe leaue them as soone as they bee addicted to their owne inuentions, of which, God by his Prophets in Scripture often complains. Thirdly, In *Hearthen Idolaters*, who haue been set on worke by the Deuill to burne the Scriptures, as did that wicked

Tertul. de resur. Carnis.

Epiphan. de Heres. lib. 1. cap. 23, 24. 38.

Ire. li. 1. cap. 23. Tertul. de pre-script.

Ambana. orat. 2. con: v. 1. Arianos.

Ier. 30.

Dioclesian; also here in Brittain, the Infidell Saxons; and in Ierusalem, that vngodly *Iehoiakim*, who burnt the Prophecie of *Jeremiah*, which *Baruch* writ from his mouth at that time. Fourthly, In our *Aduersaries* now, who cannot rest with the Scriptures, nor will admit them, as the only Iudge in controuersies, nor as the onely Rule of Religion. And the very reason is, because they teach and practise many things out of their owne spirit, euen the doctrine of Devils, which the Scripture vitterly condemneth. Their Sainted will-worshippers in their Heremetical life, and their world of Monkish Orders, cannot abide the rule of Scripture; their holy course of life so much admired and excolled (yet onely of such as know not the power of Satan, in the deceiueable wayes of his vnrighteousnesse) dares not stand to be iudged, ruled, and squared after the rule of holy Scriptures: yea, as holy as they pretend to bee, yet neither can they, nor wil they wholly frame their seruice and deuotion and life after the Word of life. And therefore we see, that it cannot be the spirit of Man and Satan, whether apart considered or conioyned, that doth perswade, mooue and further to the embracing of that Religion, which is wholly grounded vpon the Scriptures, as ours is. And therefore not being either of these, it followeth, that it must needs bee the Spirit of God, that thus perswadeth men to our Religion by the Scriptures, wherein it is contained.

III. Our Religion appeareth to be written in, and iustified by the Scriptures, for that in those places it getteth entrance, and thriueth, where they are permitted to be studied, and read of all, and to be taught, as the onely rule of Religion. The Scriptures are the very life and strength of our Religion, as is sufficiently knowne by experience to our very *Aduersaries*. Now, how could this be, if our Religion were not that, which is taught in the Scriptures? For the Scripture, as is aforesaid, doth condemne *Hereikes* & *Heresies*, will-worship and will-worshippers, idolatry and idolaters; and is the Sword of the Spirit, the breath of Christs mouth, that consumeth the Man of Sinne. If our Religion were
heresie,

2. Thes. 2.

heresie, or wil-worship, or idolatrie, or the inuention of that Man of sin, the Scriptures could not be the life and strength thereof, seeing they oppose, and vterly condemne those things.

IV. Our Religion standeth, and is vpheld by such holy and heauenly meanes onely, as the Scriptures allow and prescribe, and which we find there to bee the onely meanes; vsed at the first planting of Christian Religion by the Apostles in the Primitiue Church, which were these that follow.

I. There was then *the preaching of Gods Word*. This meanes was prescribed by our Sauour Christ, to make Disciples vnto him, *Mat. 28. 19, 20.* and the same obserued by his Apostles, *Mark. 16. 15, 20. Acts 2. 14. & 10. 34. & 11. 19.* So preaching of Gods Word is the meanes, by which our Religion, through Gods blessing, is planted in mens hearts. As also it was foretold and appointed, that it should bee the meanes to regaine people from vnder Antichrist, *Rencl. 10. 11 & 14 & 16.*

II. There was *the teaching of the grounds, and principles of Christianitie*, then called *milke*, now commonly called, *the Catechisme*, *Heb. 6. 1. & 5. 12. 1. Cor. 3. 2.* This hath greatly furthered our Religion, euen by the testimony of our Aduersaries, and is a speciall meanes to informe the minds of the ignorant, in the truth of our Religion, that they may not be deceived.

In the Popes Bull before the Catechisme of the Councell of Trent.

III. Then was *teaching and preaching altogether out of the Scriptures* of the Prophets. The Apostles taught the Gospell onely out of them, *Rom. 1. 2. Acts 26. 22. & 28. 23.* the Scriptures they cited, *Acts 1. 16. & 2. 16, 17.* by them they confuted the Aduersaries, *Acts 17. 2. & 18. 28.* So our teaching and preaching is out of the Scriptures of the Prophets and Apostles: by these we confirme our doctrine, and by these chiefly doe we confute our Aduersaries.

IV. Then was allowed *the use of the holy Scriptures indifferently to all sorts, without restraint or exception*; they were free to all of the Laity, both men and women. The Apostles

neuer

neuer forbade them to any, nor euer reprooved any for reading or studying of them, but commended them to all sorts, *2.Tim.* 3.15, 16. *2.Pet.* 1.19, 20, 21. and left it written, as a matter worthy prayse in religious men, the Eunuch, and the Noble Bæreans, that they read and searched the Scriptures; so also in godly women for training vp their children herein, *Acts* 8.30. & 17.11. *2.Tim.* 1.5. & 3.15. Yea, *Peter* (whom our Aduersaries make their Rocke) in generall telleth all Christian beleeuers, that they should do well to take heed thereunto, as to a sure Word, *2.Pet.* 1.19. So is there here with vs, the free vse of the Scriptures; this wee commend to all sorts, forbid them to none, but rather hold them most religious, who delight in the holy and reuerent studie of the Scriptures, according to the practice of the ancient Primitiue Church in the Apostles dayes.

V. Then were there *publike Assemblies*; where they met together, *1.Cor.* 11.18, 19. *Acts* 1.13. & 2.46. and that vpon the first day of the weeke, *Acts* 20.7. *1.Cor.* 16.2. These Assemblies none might forsake, but all were mutually to exhort to the frequent vse of them, *Heb.* 10.25. to beware of causing diuisions and offences, contrary to the receiued doctrine of the Apostles, *Rom.* 16.17. So haue wee publike Assemblies, where wee meete on the first day of the weeke, and at other times, which all are bound to come vnto, and none ought to forsake, to preuent diuisions, contrarie to the Apostolicall doctrine, and to preserue the publike profession and exercise of our Religion.

VI. Then was there *set ouer euery seuerall Assembly and Congregation, such as might be able to teach*, hauing the ouersight of the people, and care of their soules, *Acts* 14.23. *Tit.* 1.5. *Acts* 20.28. *Heb.* 13.7, 17. *1.Pet.* 5.2, 3. So is this in our Church a most excellent meanes to vphold our Religion.

VII. Then was *God onely worshipped, and he onely prayed vnto in those Assemblies*; not Saints, nor Angels, nor the Virgin *Marie*. In them prayers were made with one accord, *Acts* 1.14. & 2.42. & 4.24. the Word read, *1.Thes.*

5.27. Col. 4. 16. the Word preached, *Act.* 20. 7. the Sacraments administred, *Act.* 2. 42. *1. Cor.* 11. 18, 26, 23, 26. and the Lords Supper in both kinds deliuered, *1. Cor.* 10. 16. Collections were also made for the poore, *1. Cor.* 16. 12. and al things were performed to edification, in a known tongue, *1. Cor.* 14. In our Assemblies God is onely worshipped, to him onely we make our prayers, and neither to Saint nor Angell, nor to the Virgin *Mary*; though wee honour them duly as we ought. In our Assemblies, Prayer is made with one accord, the Word read and preached, the Sacraments administred, and the Lords Supper in both kinds deliuered, Almes, as need requires, giuen to the poore, and all done to edification, and in a knowne tongue, as in the Apostles dayes.

VIII. Then was preached against, and forbidden all will-worship, though neuer so faire in shew, all seruice to God after the doctrine and cōmandements of men, *Col.* 2. 20, 23. also, the worship of Angels, *Col.* 2. 18. the worship of Idols, *1. Ioh.* 5. 21. and fellowship with Idolaters, *1. Cor.* 8. 10. and 5. 11. *2. Cor.* 6. 14, 18. So with vs are forbidden all these things, and condemned by our Religion, as is euident by our booke of Homilies, booke of Articles, the publike authorized larger Catechisme, and other publike Records: yea, the forbidding, abolishing, and preaching against these things, is an excellent meanes to vphold the purity of our Religion, which in it selfe is so contrary to all will-worship, humane inuentions, superstition and idolatry.

IX. Then was the exercise of Ecclesiasticall discipline for the preferuation of order, for the punishing and casting out of obstinate Heretikes, *1. Tim.* 1. 20. & 6. 3. *Tit.* 3. 10. as also of notorious offenders, which would not otherwise bee reformed, *1. Cor.* 5. 7. *2. Thes.* 3. 14. and those the people were to auoyd, *1. Cor.* 5. 10. *2. Thes.* 3. 6. *2. Tim.* 3. 5. *Ephes.* 5. 7. This godly discipline duly obserued, is of great force to preferue our Religion, and to keepe it in honour and estimation.

X. Then was there vrging and pressing to a holy conuersation,

sation, both in Pastors, Tit. 2. 7, 8. 1. Tim. 4. 12. and in the people, Rom. 12. 1, 2. Eph. 5. & 6. This Christian-like conversation adorneth our Religion, which is onely powerfull in them which liue well; for it condemneth all Libertinisme, and requireth very strict obedience to God and his Word.

XI. Then was *suffering of persecution for the truth*, and the same foretold to accompany the godly, *Acts 14. 22. 1. Thes. 3. 3. 2. Tim. 3. 12. & 1. 8. Phil. 1. 19.* which greatly furthered Religion, taught by the Apostles, *Phil. 1. 12.* And so hath it done ours in these parts of Christendome, as the World knoweth.

XII. Then was taught *subjection both of Pastors and people unto Principalities and Powers, as to Kings, so to inferiour Magistrates sent by them.* All sorts without exception, were taught obedience to them, and for conscience sake, were they bound to render to them dues, tribute, custome, honour. They were commanded to make prayers for them with thanksgiving, which was a meanes to further Religion: for the Apostle telleth them, that thus to doe is well-doing, and a meanes to stop the mouthes of the Aduersaries, that so they might leade a quiet and peaceable life in a godlinesse and honestie, *Rom. 13. 1, 7. Tit. 3. 1. 1. Pet. 2. 13, 17. 1. Tim. 2. 1, 2.* This is, & hath bin an excellent meanes to aduance our Religion: for Kings and Princes seeing, that our true and Apostolicall Religion did not derogate from their lawfull authoritie, did not draw subjects from their allegiance, nor exempt any from their true obedience, but rather maintained the right, which God by his holy Word in Scriptures had given them; they submitted to the truth, and embraced our Religion, shaking off the yoke of Antichrist, and so tooke vpon them the authoritie given them of God, to reforme Religion, according as they were taught, and had learned the doctrine of Christ in the Scriptures.

Thus wee see, first, the ordinarie meanes which the holy Scriptures prescribe, and evidently shew to haue been vsed in the Primitiue Church, for the planting and vpholding of Christian Religion. And secondly, that the very selfe-same haue

haue been, and yet are the meanes for planting and preserving of our Religion, in euery Country where it hath been receiued. Which meanes are so powerfull and effectuell for this purpose, that looke by how much these meanes are put in execution, by so much doth our Religion prosper, in spite of all worldly oppositions, and gaine-sayings whatsoever: and on the contrarie, looke as these meanes, either wholly, or but in part, are neglected, or faile to bee performed, so doth our Religion lose of its strength, and decay amongst the people, what policie soeuer men otherwise vse to vphold the same. For our Religion stands by holy and heauenly meanes, and not by meere worldly policie, or humane deuices, faire shewes to the eyes, delights to the eare, pleasurable objects to delight the carnally-minded. Neither can it be held by any Satanicall delusions, fabulous narrations, feigned miracles, deceitfull iugglings; nor by pretended apparitions of Angels, or of soules departed; nor by the bare authoritie of mens sayings, Decrees of corrupt Councils, Popes sentences, wrangling Canonists, Sophisticall distinctions of Schoolemen, humane Traditions, Apocryphall writings, old and idle customes, examples of ignorant forefathers, estimation of mens persons for learning, and shew of holinesse; nor by any deceitfull, wicked, and corrupt dealing, as by counterfeit and bastard writings, corrupting of Councils and Fathers, expunging words and sentences out of learned mens workes, or altering them from the true meaning, to beguile the simple Reader. No, nor by furious and forcible meanes; as by fire and fagot, massacres, treasons, poysons, and stabbing of Kings, and Gun-powder-plots, nor by any such hellish practices, such as the Apostles neuer spake of, the Primitive Church neuer knew of, nor in holy Scripture were euer spoken of; for all these, our Religion doth vterly condemne. It is vpheld only by those holy and heauenly meanes, which the Apostles taught, and practised, and which they haue left written in the Scriptures for direction of Gods Church, that she may know, which be the onely effectuell meanes, that God hath appointed to vp-

hold his true Religion. By these meanes onely, ours is preserved. And therefore it is that true Religion, which the holy Scripture teacheth. Which being so, I conclude this first argument, That this our present Religion, wherein we differ from our Aduersaries, was before *Luthers time*.

II. Argument.

From the blessed Martyrs in
all Ages.

That Religion which was written by God in the hearts of his Martyrs, and which from the beginning to this day, they all suffered for, was before *Luthers time*. This cannot bee denied.

But our Religion now present, was written by God in the hearts of his Martyrs, and is that which from the beginning to this day they all suffered for.

And therefore this our now present Religion was before *Luthers time*.

The Minor is thus confirmed, both for the writing of it in their hearts, and for suffering for it. The latter manifesteth the former: for they that faithfully and constantly obey the truth, even vnto suffering persecution, and death for it, without doubt haue it written in their hearts. For if Religion be not imprinted in the hearts of the Martyrs, in whose hart is it written? For the Martyrs had the Spirit of the living God, sauing knowledge, and remission of sinnes: they walked in Gods Statutes, and kept his Iudgements sincerely; all which are the euident signes, that Gods truth was written in their hearts, as these places of Scripture witnesse, 2. Cor. 3. 3. Ier. 31. 33, 34. Ezech. 36. 27. This is not to bee doubted of. But the question is, Whether all the Martyrs did suffer for this our Religion, or no? To answer to this, wee must consider, that all the Martyrs of Christ may be ranked into foure sorts, euery of which suffered for such truths, as

are

are in our Religion, which we doe at this day professe. *I. Sort of Martyrs* were those, who suffered by the Jewes, whereof the first was *Stephen*, then *James*, with many more, *Act. 7. Ch. 2, 4.* All these did suffer for that Religion, which Christ and his Apostles taught: but they taught out of the Scriptures, and not out of Traditions, as the Evangelists and Acts shew. But to suffer for that Religion, which is onely taught in the Scriptures, is to suffer for ours, as by the former argument is proposed. Therefore they suffered for our Religion.

II. Sort of Martyrs were such, as suffered by and amongst the Heathens, especially under the Romane Tyrants, during the few bloody persecutions; among which Martyrs were most of the Apostles, for we reade first in Scripture, that any of the Apostles suffered martyrdom amongst the Jewes, but onely *James*, *Iohn* brother, *Act. 12.* the rest suffered among the Heathens. Now the Apostles being the planters of our Religion (as by their writings doth appeare) and also Martyrs for the same among the second sort, they must needs be our Martyrs, suffering for our Religion, and so all the rest which followed the Apostles in the faith.

III. Sort of Martyrs were such, as suffered by the furie and rage of Hereticks, when the Animos badged so, over-throwing power, through Asian Emperours and Kings. But those Orthodoxall Martyrs and Confessors suffered for no other doctrine, then our Religion teacheth. For we hold and professe the faith of the Councils of *Nice*, and *Athanasius* Creeds; for in our common Prayer-books they are appointed publickly to be read in our Assemblies. And therefore these also suffered for our Religion, and were our Martyrs.

But heere our Adversaries will say, that all these three sorts were their Martyrs; for they brag and boast of these to silly people, as if they had suffered for their religion, now professed and practised among them. But that the truth may appeare, whether these Martyrs bee theirs, or ours, we must consider them both as Martyrs, and also as hereticks.

properly they were Martyrs in those things, for which they did suffer. Now their suffering was for the common truths, receiued both by our Aduersaries and vs. So the cause making the Martyrs, and it equally held of both, they are our Martyrs, as well as theirs. Yea, if we consider them also as Beleeuers, holding other points of faith, for which they were not questioned, neither suffered for, wee may more rightly claime them, then our Aduersaries. For of which Religion they held, and most agreed vnto, of that Religion must they be iudged to be. That this may bee knowne, it must be wel conceived, what they and we meane by saying, *Our Religion*. We either side stand vpon our Religion, not as wee agree in points of Christianitie one with the other; but as wee haue our differences also to our selues one from the other. So vpon this resteth the point, to trie the Martyrs whose they bee, theirs or ours, by their more or lesse agreeing, or disagreeing with either side in our said differences. But in respect of the maine differences of their Religion from ours, that they cannot claime the Martyrs, I thus proue by these ensuing reasons.

I. If these maine differences in their Religion be such, as none of these Martyrs (which suffered by, and amongst the Iewes, or by, and amongst the Heathen, or by, and amongst the wicked Heretikes) euer made profession of, much lesse suffered for, then in respect of these differences, are they not their Martyrs; they cannot appropriate them to themselves, as they vse to doe, but are still Martyrs in common.

But the antecedent is true, as shall be proued by my third reason next following, for five hundred yeeres space after Christ, in which space were all three sorts of Martyrs. And therefore the consequence cannot be denied.

II. If these differences in their Religion bee nothing else but humane inuentions, without sound authoritie from holy Scriptures, and that the Martyrs professed and beleeued those things onely, which expressely, or by necessarie conclusions, are contained in the Scriptures, then in respect of these differences, they are not their Martyrs.

But

But the former part is true. *Ergo*, the latter must needs be granted.

For the truth of the antecedent, touching the unwarrantablenesse of these their differences, and without all ground of Scripture: I demand of Papists, what Scripture haue they for these things, wherein we and they doe differ?

I. *Of God.* What Scripture for the picturing of the holy Trinitie; forbidden by *Moses* to be any way represented? *Deut. 4. 15, 16.*

II. *Of the Scriptures.* Where is it written, that the Scriptures receiue authoritie from the Church, and the sense thereof onely subject vnto her? That the Vulgar Latin translation is onely to be admitted as authentickall? That the Scriptures be imperfect, and are not the certaine rule of faith? That there are traditions besides for perfecting the Scriptures, and to bee receiued with equall authoritie with Scriptures?

III. *Of the Church.* That the Catholike Church is not the company onely of Gods elect people? That the Church of Rome cannot erre?

IV. *Of the Pope.* Where is Scripture to proue, that *Peter* was at Rome, and Bishop there twenty five yeeres? That he was to be appointed Vicar of Christ? That the Pope is the vniuersall Bishop? That he onely is *Peters* successor, and Christs Vicar? That he cannot erre? *Cardinal*? That he is aboue Councils? That hee may depose Kings from their temporall estates, and dispose of their Kingdomes? That he can dispense with finnes against the plaine Law of God? That he can set soules free out of torments after this life?

V. *Of the Glorie and Ecclesiasticall persons.* In what place of Scripture is it taught, that there be Popes, Cardinals, and Popish Prelates like Princes? That there are now Priests, to whom a speciall Office of Priesthood is assigned? That there bee seven degrees thereof? That a man is now appointed in the time of the Gospell, to offer sacrifices daily for the quicke and the dead? That all Churchmen (social-
led).

led) are to liue ynnmarried? That a Monasticall life is the best estate? That Ecclesiasticall persons are exempt from secular authority?

VII. Of the Sacraments. Where doth the Scripture teach, that Baptisme is to bee administred with Chrisme, Oyle, Coniuring, Sale, Spittle? That there is such a spirituall kindred betweene the Witnesses, and the party baptized, as also betwixt the Parents and Children of those Witnesses, as it hindreth marriage (without a dispensation) betwixt one another, though there be otherwise no kindred either of affinity or consanguinity? That Iesus Christ is bodily and wholly, as he is Man, borne of the Virgin *Mary*, in the Sacrament, the Bread being turned into his Flesh? That it is a sacrifice for the quick and the dead? That the Cake is to bee reserued, and carryed about in pompe, and that all are to fall downe to it, and worship it? That it is to bee administred but in one kind? That the Lay people must not take it, but gaze and eate it? That the Priest that saith Masse, must haue a shauen Crowne; haue his Amice, Girdle, Aube, Maniple, Stole, Chesible, and other pretended holy vestments? That he must vse such crossings, turnings, duckings, liftings, whisperings, gapings, minglings of wine and water, such lickings, and other varietie of stage like gestures?

VIII. Of Prayer. That it must be in Latine? That not God onely, but Saints may be prayed vnto? That the dead are to be prayed for? That it is lawfull to pray by number, to say the same 150. times, and to pray vpon Beades?

IX. Of Worship. What written Word teacheth, that Diuine Service is to bee said onely in the Latine Tongue? That Saints, and their Reliques are to be adored? That Images and Pictures are to be in Churches, for adoration sake, and to be Lay mens bookes?

X. Of the Virgin Mary. That she was borne without sinne? That she is the Queene of Heauen, the Lady of the World? That she is diuinely to be worshipped? That shee is to haue her proper seruice, and her *Aue Marias*?

XI. Of the Church or Temple, the place of publike worship.

ship. What Scripture, that Belles are to bee baptized? That there must bee Altars, Veiles, Holy-water, Holy-ashes, Palmes, and many such trumperies? That children dying without Baptisme, are not to be buried in the Church-yard; and that there is for their soules a *Limbus Infantium*?

XI. *Of dayes.* Where doe the Apostles reach, that thereare such a number of Holy-dayes, as be in that Religion? That a speciall Holinesse is to be put in the obseruation of dayes? That dayes and times are to bee set apart to the worship of Saints?

XII. *Of meates.* Where in Scripture readeth they, that there is such a difference of meates, as the obseruation of such a difference at some times, is more holy, then at other some times?

All these differences are humane inuentions, without warrant of Scriptures. Now let them shew, that any of these sorts of Martyrs beleued and professed these differences; if they cannot, then the conclusion is good, that they were not their Martyrs by these differences, but in common still ours as well as theirs.

III. If these differences be but a very patchery of Heresies, Iudaisme, and Paganisme, then in respect thereof, they cannot be their Martyrs: for Martyrs suffered for none of these three, but, in detestation thereof, were grievously persecuted by Iewes, Pagans, and Heretikes.

But the antecedent is most true, as our learned men have made it manifest. For Heresies; ^a Bish. Morton, ^b Doct. Whitacres, ^c Gab. Powel, and ^d Doctor Willet. For Iudaisme, ^e Doctor Raynolds hath sufficiently manifested it, and somewhat of Paganisme. But for this, reade *Thom. More*sin, Doctor of Phyfick, his whole booke, called *Papatus*, printed at Edensburgh, and ^f Gab. Powel on the first Chapter to the Romanes. For all three, see a late published booke, called, *The three Conformities*. And therefore in respect of these differences, being hereticall, Iewish, and Paganish, these Martyrs are none of their Martyrs, neither did their sufferings make good any whit this their now present Religion.

^a De Eccles.

pa. 308.

^b Apol. Catho.

cap. 66.

^c Lib. de Anti-

christ. c. 24.

^d In his se-

cond pillar

of Pop.

^e Against Hart.

cap. 8. diuis. 4.

pa. 567. 568.

569. & 572.

^f Ca. 1. vers. 25.

D

IV. If

pa. 200.

IV. If these differences from our Religion doe offer violence to the three Offices of Christ, and make their publike worship in many things blasphemous, and idolatrous; then in respect of such differences, they are not their Martyrs.

But the antecedent is true. *Ergo*, the consequent. To proue the antecedent, Doctor *Fownes* hath lately of purpose set forth his *Trisagion*, wherein he hath sufficiently confirmed it, out of their publike *Missaes*, *Breniaries*, *Portuses*, *Rosaries*, *Liturgies*, *Psalters*, *Primers*, and *Manuals of prayers*, to which I referre the Reader for full satisfaction: And doe conclude therefore, that these blessed Martyrs were none of theirs, by vertue of these differences.

V. If many of these differences of theirs be not only besides Scripture, without warrant from thence, as before is shewed, but also flat against Scripture, and against our common tenents, agreed vpon betwene vs and them: then in respect of these differences, they are not their Martyrs. For they did not suffer for those things which were against Scripture, and the common tenents of Christianity, wherein we and our Aduersaries doe agree. If they dare affirme this, let them giue instances thereof.

But many of these their differences are against Scripture, and against the common tenents of Christianity, in which we both agree. Which being so, these their differences can be no part of Christianity, because they be against both the rule, and also against the grounds of Christianity. Therefore the consequence is true. That there are such differences betwene vs, I instance for prooffe in these ensuing.

That the Scriptures are imperfect, contrary to *Psalm*. 19. 7. *1. Tim.* 3. 16, 17. That there is an vnwritten word, called, Traditions, to be added thereunto; contrary to *Deut.* 4. 2. *Reuel.* 21. 8. *Prou.* 30. 6. That the witnesse of the Church, is greater then the witnesse of the Scriptures, and to be beleeued before them: contrary to *1. Ioh.* 5. 9. *Ioh.* 5. 17.

That the inuisible God may bee pictured: contrary to *Deut.* 4. 15. *Acts* 17. 29. *Esa.* 40. 18. *Rom.* 1. 23. That Images

ges may be made to be worshipped: contrary to *Deut. 27. 15. Exod. 20.* and that they are for instruction: contrary to *Hab. 2. 18.*

That prayers may be made to the Virgin *Mary*, and to Saints departed: contrary to *Matth. 6. 19.* and contrary to the practice of the Patriarchs, Prophets and Apostles, and holy men in Scripture. That prayers made by number, and often repetitions, are pleasing vnto God, as when people are taught to pray by number on Beades: contrary to *Matth. 6. 7.* That they may be vitered in an vnknowne tongue, and also Gods publike seruice so said: contrary to *1. Cor. 14. 15, 19.* That therein a generall good intent is acceptable to God, though the mind bee not endued with sound knowledge: contrary to *Prou. 19. 2. 1. Cor. 14. 20.*

That the Sacrament of the Lords Supper, is to be administered and receiued in one kind: contrary to *Matth. 26. 27. 1. Cor. 10. 16. & 11. 23, 24, 25.* That Iesus Christ is corporally in the Bread transubstantiated: contrary to *Act. 3. 21.* And that it is very God: contrary to *Hos. 8. 6.* That it is offered for a sacrifice propitiatory, as if Christ once offering himselfe, were not sufficient: contrary to *Heb. 10. 10, 14.*

That the Law may be fulfilled, and a man iustified thereby before God: contrary to *Rom. 7. 19. & 3. 20. & 4. 2. 1. Cor. 4. 4. Esa. 46. 6.*

That a man may merit by his works: contrary to *Tit. 3. 5. Ephes. 2. 8, 10. Rom. 6. 23. Luk. 7. 10.* That a man may be able to doe more, then God requireth of him, or that hee is tyed by dutie to doe: contrary to *Rom. 7. 19. Luk. 17. 10. Prou. 20. 9. Eccles. 7. 20. Psal. 130. 3.* That the Pope may dispense with Gods Law: contrary to *1. Sam. 2. 25. Rom. 8. 33, 34. Iob 9. 33. & 34. 29.*

That there are sinnes which yet are not prohibited by Gods Law: contrary to *1. Ioh. 3. 4. Ro. 4. 15. & 7. 8. & 3. 20.* That some sinnes are in themselves veniall, which deserue not death: contrary to *Rom. 6. 23. Iames. 1. 15. Genes. 2. 17.* That originall concupiscence is no sinne in the regenerate: contrary to *Rom. 7. 19. Psalm. 51.* That the Virgin *Mary*

was without sinne: contrary to *Iob* 14. 4. *Eccles.* 7. 2, 20. *Psal.* 130. 3. *Rom.* 3. 9, 23. 1. *Iob.* 1. 7, 8. *Luk.* 1. 46.

That Marriage is not honourable in all sorts of men, as for instance, not in the Clergie: contrary to *Hebr.* 13. 4. 1. *Cor.* 7. 9. 1. *Tim.* 5. 14. and contrary to the practice of the married Priests vnder the Law. That married persons with consent, may euer liue asunder, to leade a Monasticall life: contrary to 1. *Cor.* 7. 2.

That holinesse is to be put in the obseruation of dayes: contrary to *Col.* 2. 16. Of meates: contrary to *Rom.* 14. 14. 1. *Cor.* 8. 8. *Matth.* 15. 20. 1. *Tim.* 4. 3, 4. and so men lose thereby Christian liberty: contrary to *Gal.* 5. 1.

That many who dye in the Lord, not abiects from God, yet rest not after death for a time: contrary to *Reuel.* 14. 13. but make a temporall satisfaction, in a place they call Purgatorie, whose sinnes although heere pardoned, yet goe for these soules immediately to heauen: contrary to *Luk.* 23. 43. where the good Thiefe is promised Paradise, which is Heauen, 2. *Cor.* 12. 3, 4.

That the Popes power is kingly, yea, that he may vse the temporall Sword, and depose Kings, and dispose of their Kingdomes, and be subiect to none: contrary to *Luke* 22. 25, 26. *Matth.* 20. 25, 26. *Rom.* 13. 1. *Tir.* 3. 1. 1. *Pet.* 2. 13. That he which gets the Popes dispensation, sinneth not in that he doth, though the same be against Gods Law: contrary to *Matth.* 5. 19. *Dent.* 27. 26. *Ier.* 11. 3. *Iob.* 3. 4. That the Pope is Christs Vicar, and yet may intermeddle with the earthly and temporall Kingdomes of this World: contrary to Christs owne practice, *Luk.* 12. 14. the nature of his Kingdome, *Iohn* 18. 36. against the nature of such spirituall weapons and power which God gaue to his Apostles, 2. *Corint.* 10. 4, 5, 6. Yea, that the Pope may take vpon him (as hee doth) to haue to doe with those which are without, to wit, the Heathen, to giue away their Kingdomes, (as he presumeth to doe with such as forsake him, whom hee iudgeth to bee Heretikes) contrary to 1. *Cor.* 5. 12, 13. That his Clergie are exempted from ciuill iurisdiction: contrary to
Christs

Christs commandement, *Matth.* 22. 21. to his practice, *Matth.* 17. 27. to Saint *Peter's* teaching, *1. Pet.* 2. 13, 14. and to Saint *Pauls*, *Rom.* 13. 1, 7. *Tit.* 3. 1. It were infinite to particularize all the differences betweene our Religion and theirs, wherein they are contrary to holy Scripture, and contrary to the tenne Commandements, the Creed, the Lords Prayer, and the two Sacraments. Of which if any desire herein instances to be better satisfied, let him reade *Gabriel* Lib. de Anti-chr. cap. 6. to cap. 33. *Powel*, who hath purposely set downe a multitude of particulars.

V I. And lastly, if none of the Martyrs were Papists, or (as they please to call themselves) Romane Catholiks; then could they not bee their Martyrs: for they which bee not such, are not held to bee of their Romane Religion, nor Church.

But none of these Martyrs were Papists, or Romane Catholikes; for they held not these many differences of theirs from vs, by which a Papist becommeth a Papist or Romane Catholike, and without which hee is not by them approoued to be such a one. For let a man hold all other poynts of Christianity wholly and fully; yet if he hold not, that the Pope hath authority, as Christs Vicar vpon earth: that the Church of Rome is the Mother and Mistresse of all Churches: that there are seuen Sacraments: that the Sacrament may be receiued in one kind: that the bread after consecration is transubstantiated, and Christ there corporally vnder the formes of Bread and Wine, and so to bee diuinely adored: that seruice is to bee said euery where in Latine: that Images are to bee set in Churches, and to bee worshipped: that Saints departed, are to bee prayed vnto, and their Reliques worshipped: that there is a Purgatory for penall satisfaction after this life: that our workes doe merit, and that we are iustified by them before God: that Ecclesiasticall persons may not marry: that confession of sinnes is to be made secretly to a Priest in his care, and that hee hath power iudicially to absolue the confitents, and impose penance vpon them for satisfaction for sinne vnto God.

These, and such like articles newly coyned, whosoever doth not hold, is not iudged to be a Romane Catholike. But none of these differences did these Martyrs hold, much lesse ever suffered persecution for. For not one of these articles of the Trent Conuenticle was held in the time of these sorts of Martyrs, all of them suffering within the 600. yeeres after Christ, in which space was there none that might be called a Papist, or Roman Catholike after the definition of the Trentists. And therefore were they not their Martyrs, neither did any of them professe the now new Romane Trentisme.

And thus wee see, how by these differences they cannot claime the Martyrs. Now our differences from them, are all grounded vpon Scriptures, and principles of Christianity, and warranted by such common truth of Christian Religion, as they and we doe fully accord in; not one of our differences being either heresie, or any part of Iudaisme, or Paganisme, nor euer condemned by any generall Councell in the space of these first sixe hundreds of yeeres, in which these three sorts of Martyrs did liue. True it is, that our aduersaries call vs Heretikes, and lay heresies to our charge, but falsely, without iust prooffe, as our learned *Whitacres*, Bishop *Morton*, and others, shew in answering *Bellarmino* his calumnies hereinto the full. Seeing then our differences and truths of Christian Religion, taught by the Apostles, and by the succeeding Pastors, and beleued by the Church, are the parts of that Faith and Religion, which these Martyrs suffered for; I conclude, that in regard both of the truthes, wherein wee and our Aduersaries agree, and also of our differences, wherein we disagree from the now present Church of Rome, they were our Martyrs, and none of theirs.

IV. *Sort of Martyrs* are those, who suffered by, and amongst these our aduersaries, as the Berengarians, Waldenses, Albigenes, *Wickliffe* and his followers in England, *John Hus*, and *Jerome* of Prague, at Constance, and many more in Bohemia, and in other places, euen to *Luthers* time, and after,

*Lib. de eccle.
cont. 2. quest. 5.
pa. 300. & 308.*

ter, an innumerable multitude slaine and massacred, burnt, and put to sundry deathes for our Religion, and for gaine-saying our aduersaries in those differences, which we now stand out in, against the Church of Rome at this present. These were therefore our Martyrs.

But our aduersaries will say, that these were no Martyrs, *Object.* but condemned Heretikes.

That they were Martyrs, & no Heretikes, its cleare. S. Iohn *Answ.* in the *Reuelation*, calleth those Saints and Martyrs of Iesus, *Reuel.* 17.6. which should suffer for the Word of God, for refusing to worship the Beast and his Image, and for not receiuing his marke in their fore-heads, or in their hands, *Reuel.* 20.4. and for keeping the Commandements of God, and the faith of Iesus, and so dying in the Lord, should rest from their labours, and be accounted blessed, *Reuel.* 14.12, 13. But such were these our Martyrs, for they suffered for Gods Word; for keeping the Commandements and Faith of Iesus, and for refusing to worship the Beast and Whore of Rome; drunke with the blood of the Saints. And therefore were blessed Martyrs, and no Heretikes.

But they will say; These held diuers errours, and were not in all things wholly with vs? *Object.*

They suffered, and were Martyrs for those selfe-same things, which with vs they witnessed against the Church of Rome. *Answ.*

I I. Many errours are ascribed vnto them, which they neuer held, as Doctor *Vsher* Bishop of *Meeth* learnedly shewes. *De continu. & statu Ecclesie.*

I I I. Though in some things they should haue differed from vs, yet doth not that make them not to be of our Religion. For if for lighter differences in opinions, men should be held not to be of the same Religion (if so our aduersaries will conclude) then are the now Romanists not of one and the same Religion, which is now professed at Rome: for one of them differs much from another in many things. Neither haue they any right to the ancient Fathers, betweene whom and these our aduersaries, is also great difference, *See Doct. Hall his peace of Rome.*

rence, and that in many things. These Martyrs therefore, though they might differ from vs in some things (the Light then not shining so clearly, as now it doth) were our Martyrs. Thus wee see all the Martyrs from the beginning, to be ours, and so haue our Aduersaries none at all, which may be properly called theirs, for the first 600. yeeres: For if they claime the first three sorts, its but as they doe agree with vs; for in their differences from vs, the Martyrs are none of theirs. The fourth sort are clearly our owne, and are Martyrs in defence of our differences from them. But for their differences, they haue no Mrrtyrs of Iesus: for such Martyrs as be his Martyrs, suffer for his sake, for Gods Word, for his Faith and Commandements: but their differences are not Gods Word, nor the Faith, nor Commandements of Iesus, neither suffered Papists here for Religion; but for treason, rebellion, disloyall acts, for denying due obedience to lawfull authority, and for standing in defence of forraine power, and the authority of the Whore of Babylon, the murtherer of Saints, and of that Antichrist the Pope, as hee is prooued sufficiently so to bee. And therefore I conclude, our Religion to be before *Luthers* time.

III. Argument.

From the Writings of the ancient
Fathers.

THat Religion which is to be found in the writings of the ancient Fathers, as professed and taught by them, in the first 600. yeeres after Christ, that was before *Luthers* time.

But this our present Religion (in the poynts of doctrine wherein we differ from our Aduersaries) is to be found in the writings of the ancient Fathers, as professed and taught by them in the first 600. yeeres after Christ.

Therefore was this our present Religion (in the poynts of doctrine, wherein wee differ from our Aduersaries) before *Luthers* time.

The

The Minor I thus prooue: All the differing Religions of greatest note, which were euer since Christs ascension, are one of these; Iudaisme, Gentilisme, or Paganisme, Arianisme (vnder which I comprehend all heresies) Mahometisme, or Turcisme, *the present Religion of the Church of Rome*, which may be called *Trentisme*, or *Iesuitisme*, commonly called, *Papistris*; and this our Religion termed, *The reformed Religion*, or *Protestancy*; which wee professe and teach with an vnanime consent in the Harmonie of Confessions, otherwise then the Church of Rome now doth. But those ancient Fathers taught not Iudaisme, nor Paganisme, nor Arianisme, or other heresies, which in those dayes rose vp, nor Mahometisme. *Ergo*, either the Religion of the now Church of Rome, or ours, with either of our differences one from another. But not so this of theirs. For those differences on their part, whereby a man becommeth a Romane Catholike, or Papist, the ancient Fathers, *with one consent*, neuer taught. The differences are mentioned before: for all which if they can produce the *vnanime Consent* of those Fathers in 600. yeeres space, we yeeld them the Fathers: but if not, then are they ours, as they that taught and professed our Religion. For they not onely taught all the maine poynts of faith, which we and our aduersaries doe agree in; but also all the principall differences with vs, wherein we and our aduersaries doe differ, as *Polanus* hath largely prooued, to whose *In his Symphonia Cathol.* learned paines I referre the Reader. Therefore this our present Religion was before *Luthers* time.

IV. Argument.

From the witnesse of our very
Aduersaries.

That Religion which is to be found in the publike records of the Church of Rome, and in the writings of learned men therein, from the very first foundation of it vnto this day; that was before *Luthers* time. This (I hope) may passe for current.

E

But

But this our present Religion is such a religion; and therefore before Luthers times.

The Minor, if they deny, is thus confirmed. I. There are amongst them *the holy Scriptures*, which they acknowledge to be the Word of God : but by those Scriptures may all our Religion be proued, and fully confirmed, in any thing wherein we differ from our aduersaries. And therefore this our Religion is to be found among them.

II. There is that which is called *The Apostles Creed*, and the *Nicene Creed*, which they professe, the Articles whereof we hold, and therein is contained the summe of our Faith.

III. There is *the Lords Prayer*, the paterne of all true Prayers, according to which onely we teach how to pray aright, and thereafter doe frame our prayers.

IV. There is the *Decalogue and ten Commandments*, which though defectiuelly set downe in their Catechismes (the second being left out) yet are they wholly set downe in their Bibles, which ten Commandments are the summe of our morall obedience, and of our duties towards God, and our neighbours.

V. They acknowledge *the two Sacraments, Baptisme and the Lords Supper*, both which we doe administer.

VI. There are *common tenents of Christianitie*, which all Christian Churches haue euer held, wherein we & they doe fully agree.

VII. There is *their Service Booke*, wherein though many abominations are to be found, yet in other things it iustifieth our Religion and Service : As may appeare by comparing our Service Booke with it ; out of which, ours was, for the substance thereof, taken. Against which they cannot iustly take exception ; neither are they able to prooue, by Gods Word, by the ancient Councils, and consent of the ancient Fathers, any thing Idolatrous, Heretical, or any way vnlawfull, wherein fouer it differeth from theirs.

VIII. There may also be found *their accord in general termes with vs*, in those things, wherein for the particulars

we and they bee at oddes, and doe disagree; as Master Perkins giueth instance in one and twenty particulars; and the like may be done in many other points. In his reformed Catholike like.

IX. And lastly, there is to be found *all and euery point of our Religion particularly*, wherein wee differ from them, which either wee affirme, or they deny; or we denie, and they affirme; and the same iustified by the writings of the learned amongst them. For prooofe hereof, I referre the Reader to my *Lord of Canentrie and Lichfield*, his *Catholike appeale*, and *Catholike Apologie*, first and second parts; to my *Lord of Meeth*, his booke de *Chri. Eccles. succes. & statu*; to *Illyricus*, his *Catalog. Test. Veritatis*; to *Ioh. à Munster*, his *Nobilis Discursus*; to *Doct. Feild*, his fourth booke of the Church, who proueth seuen and twenty particulars of our maine differences out of their owne Writers. And if the writings of their learned men doe not iustifie our Religion, I would know, why they doe not suffer such writings to passe without purging? For if such things were not for vs, and against them, they would not put out, nor aker, nor so indeed corrupt Authors, or inhibite them to passe abroad, as they doe: which one act of theirs sheweth, that our differences might bee prooued, euen by their owne Writers, if they might decide the controuerfies betwixt vs and them.

Thus we see, how our Religion is to be found amongst them, not onely in the points wherein wee doe agree, but euen in all our particular differences, in which wee stand out against the preualent faction of that Church, which alwaies hath ouer-borne the truth, which by others of more sound iudgement in that Church, hath been from time to time published and maintained. And therefore this our now present Religion was before *Luthers* time.

V. Argument.

From the beginning of our Religion here, before *Austin* the Monke came to this Iland.

THAT Religion which was here in this Iland of Great Britaine, before *Austin* the Monke came into it, that was be-

fore Luthers time: for this Monke came in many hundred of yeeres before *Luther* was borne.

But this our present Religion was here in this Iland of Great Britaine, before *Austin* the Monke came into it.

Therefore was it before Luthers dayes.

The Minor I thus prooue:

I. The Christian Religion taught at Ierusalem by the Apostles, and other Disciples of Christ, was our Religion, as by the first Argument is prooued from the Apostles writings.

Cambden in Brit. p 40. 157.
* *Harison before, Hollins Chron.*

Middleton in his Papistomastix. pag 102.

See the Protestants Apol. vnder *Brerelys* name.

But that same Christian Religion was here taught, and that either by some Apostle, as *Simon Zelotes*; or some Disciple of Christ, as *Ioseph of Arimathea*, * as some of our side haue prooued fully, and our Aduersaries yeeld vs. Now if that which was taught at Ierusalem was ours, then must it needs be ours, which *Simon Zelotes*, or *Ioseph of Arimathea* did here teach, at the first planting of it, being before *Austins* time: for can any say, that these brought from Ierusalem hither, any other Religion, then the Apostles deliuered there?

Brerely his Ap- peale, Trac. 1. Sect. 2. pag. 69.

II. That same Religion first taught, did continue here in succession from the Apostles dayes, and was held at *Austins* coming, as our aduersaries, the Apologists do prooue, and doe take this also for an vndoubted truth, that the *Brittaines of Wales* receiued the faith of Christ, by preaching of the Apostles, and held that Faith at *Austins* coming. Now the Faith taught by the Apostles, being the same with ours, as the holy Scriptures beare witnesse against all gaine-sayers; it is cleare by the Apologists proofes, and their owne acknowledgement of the continuance thereof, from the very beginning, that this our present Religion was here in this Iland of Great Britaine, before *Austins* coming.

III. Here were many which suffered Martyrdome in *Dioclesians* reigne, before *Austins* dayes, but it is prooued before in the second Argument, that all the Martyrs of Christ were of our Religion. And therefore was that our Religion,

Religion, which was here before *Austines* time.

IV. Before *Austines* comming, the Church of Christ here, was not subiect to the Romish Church: for first, they kept not their Easter after the Romish Fashion, but as the Easterne Churches kept it, whence our Religion came. Now if they had been of the Romanists tutoring, the fierie spirit of *Victor*, who attempted to excommunicate the Easterne Churches, would haue compelled the Britains to haue kept their Easter, as hee did. Secondly, they administered Baptisme not after the ceremonious fashion of the Romanists. Thirdly, they refused to doe, what *Austin* required, neither would they acknowledge him their Archbishop, though sent from Rome by the Bishop there. Fourthly, both the Britaines, Scots, and Irish Bishops so vterly reiected the Romish Bishops, as Bishop *Daganus* denied all communion with them, yea, and refused to eate bread with them in the same Inne; so little regard had they then to the authority either of the Romish Church, or Romish Bishops. Yea, the Centurists, and other Protestants haue obserued out of *Galfridus*, that before *Austines* comming, there was here amongst the Britaines, the profession of a more pure Christianity, then that which *Austine* brought from Rome. Its babbled out by our aduersaries, that this *Austin* converted this Island: but this is most untrue; for Saint *Aidan*, and Saint *Finan*, were the Lords instruments to gaine many here to Christ.

Saint *Aidan* recovered from Paganisme, the Kingdome of Northumberland, whereunto belonged (besides Northumberland it selfe, the Lands beyond it, vnto Edenborow Frith) these Countries, Cumberlond, Westmerland, Lancashire, Yorkshire, and the Bishopricke of Durham.

Saint *Finan* regained not onely Essex and Middlesex, but also the large Kingdome of Mercia, converted first vnto Christianitie; which Kingdome did comprehend vnder it these Countries; Glostershire, Herefordshire, Worcester-shire, Warwickshire, Leicestershire, Rutlandshire, Northamptonshire, Lincolnshire, Huntingdonshire, Bedfordshire, Buckinghamshire, Oxfordshire, Suffol-

Beda *bis* *lib. 2. cap. 2.*

Beda *lib. 3. ca. 4.*
Bis *lib. 7. shirs*
letter, pag. 80.
81. 82. 83.

Galfridus *Mo-*
numensis *Cen-*
tur. 6. p. 689.
2. 2. 2. 2. 2. 2.
2. 2. 2. 2. 2. 2.
2. 2. 2. 2. 2. 2.
2. 2. 2. 2. 2. 2.

Beda *lib. 3.*
Hist. cap. 3. 6.

Ibi. c. 21. 22. 24.
Bis *lib. 7. shir* *in*
his *late* *Epistle*
added *to* *Sir*
Chr. Sybithorps
booke.

shire, Darbyshire, Shropshire, Nottinghamshire, Cheshire, and halfe Hertfordshire.

These holy men are they, which, yndet God, are to haue the prayse, and not *Austin*, who brought some, but few in comparison of these, to the profession of Christ: but withall, besmeared them with Romish superstitions. And such others as were already Christians, hee endeououred to loade with humane inuentions, and ynnecessary ceremonies, and was (if not the cause) yet the occasion of the destruction of many, and of the miserable and mercilesse slaughter of the godly Monkes at Bangor, to the number of 1200. for that these poore Monkes would not submit to him, whom they saw to be too proud, and not so humble a man, as a man of God ought to haue been.

V. That this our Religion was here before *Austin*, it may appeare by that publike doctrine of the Church which was taught about the time of *Gregory*, (who sent in hither this *Austin*) concerning the blessed Sacrament, altogether agreeing with our present doctrine, and plainly oppositeto the doctrine of the now Church of Rome. For in an *Homily of the Saxon Tongue*, appointed to be preached on *Easter day*, throughout euery Church, the bread is acknowledged to be *natur ally corruptible bread, and corruptible wine; truly Christs body and blood, yet not so bodily, but spiritually; and nothing therein to be understood bodily, but all spiritually*. If this was the publike doctrine, so fully herein agreeing with vs, so contrary now to the Romish belife, in their transubstantiated bread (for deniall whereof they haue murdered so many, and now hold it still so maine an article of their Romane belife,) how can it be otherwise imagined, all things also before considered withall, but that the Religion then, was our religion now, and not this of the Church of Rome?

VI. It cannot be denied, if our Religion bee the same, which was planted by the Apostles in the Easterne Churches, from which our Religion was brought hither as is afore deliuered, but that then this our Religion was before *Austins* time. But that ours is the same, the Apostles writings

Se Archb.
Parker his
booke de anti.
Brit. cap. 18.

Se Bishop
Morton his Ca-
tholike Ap-
peale, lib. 1.
cap. 2. sect. 8.
pag. 11.

tings written to the Churches shew. Secondly, an Apostle, or some Apostolicall men here taught it. Thirdly, the writings of the Greeke Fathers for 600. yeres space after Christ (which is all the space from Christ to this *Austin*) give testimonie to our Religion in the maine points thereof, as is prooued before in the third argument. Fourthly, it is euident euen by those things, which yet the Churches at this day in those parts doe hold with vs, and wherein wee and they agree against the now Romish Religion. For the Greekes denie the Popes Supremacie, Purgatorie, and Prayer for the deliuerance of soules out of it, the necessitie of Auricular Confession, Meritorious satisfaction of the iustice of God, Transubstantiation, carued Images and Statues. They deny, that Saints departed, heare our Prayers. They administer the Sacraments in both kinds, and allow Ministers marriage. They mixe not water with wine, they vse not unleavened bread. They admit not priuate Masses, nor the Circumcession, or Adoration of the Sacrament, nor the publike service in an vknowne tongue. They teach the assurance of saluation in Christ, and renounce the merit of workes. All which are opposite to the now Romish Religion, and are the truths of our Religion, taught by the Apostles, and holy ancient Fathers, from the beginning, in the Easterne Churches, wherein they are not false from that which at first they receiued, as they be in some other things, which they teach and practise.

VII. The Religion which we professe, is the same which was at Rome, at the time of the three conversions of England, as they call them; and therefore was this our Religion before *Austines* comming, and here professed when hee came in.

The first conuersion was in the Apostles dayes; but in their daies, was our religion at Rome, as Saint *Pauls* Epistle written to the Saints there, and other of his Epistles declare; as also the Epistles of Saint *Peter* (whom they would faine haue to haue been at Rome) to which our Religion agreeth wholly and fully, wherein forer wee now differ

from

See Catol. Test.
veritat. pag. 26.
to 69 last edi-
tion, 1608.

See the Epist.
in the booke
of the Lawes
of the Saxon
Kings, in the
Saxons lan-
guage.
Also in Fox,
Acts and Mo-
num fol. 69.
For the autho-
ritie of this
Epistle, I take
it, as they ap-
proue of it, a
witness good
against them-
selues.

from the present doctrine of the Church of Rome. Let their writings be Iudge, from which our aduersaries haue greatly erred, as is evidently prooued in all the maine poynts of the Christian Faith. And therefore was it our Religion then professed at Rome, and not this new Romish Faith.

The *second Conuersion* they make to bee in *Eleutherius* dayes, who wrote, as they acknowledge, vnto our King here, called *Lucius*. If here was any conuersion wrought, it was to our Religion, and not to the present Romish Tren-
tisme, as may be clearely gathered out of that Epistle of *E-
leutherius*, and which they doe approue of, as written to the
same *Lucius*. First, *Eleutherius* there telleth the King, that
he had receiued the Law and Faith of Christ. Secondly, (as
hereby shewing him where this Law and Faith was to bee
found) he telleth him againe immediatly vpon these former
words, that he had receiued both the parts of the Scriptures.
Thirdly, he so commendeth the Scriptures to the King and
his Councell, that thence, by Gods grace, they themselues
might take a Law to rule the Kingdome. This Bishop did
not take vpon him to prescribe them Lawes, hee alloweth
them (being Lay persons, as they now speake) to meddle
with the holy Scriptures, and from thence (and not from
him, nor from his Lawes, nor from the Lawes of the Ro-
manes) to take a Law to liue by. This Bishop therefore
held the Scripture sufficient for a direction and guide to a
whole Kingdome; hee held them not so obscure, but that
the King and his Councell (by Gods grace) though but
young Christians, might learne out of them the wil of God,
how hee would haue a Christian Kingdome gouerned.
Fourthly, this godly Bishop calleth *Lucius* Gods Vicar in
his owne Kingdome, and alleageth Scripture to prooue it;
hee was not then swolne vp with the pride of Antichristian
Supremacy, nor conceiued any temporall power ouer kings,
as now the Popes doe. Lastly, hee puts wholly the care of
the people vpon the King, as a Father to looke to his chil-
dren, to call them to the Faith and Law of Christ, and to the
holy Church, hereby acknowledging the King to bee the
supreme

Supreme Head and Gouvernour in all causes, aswell Ecclesiastical, as Ciuill, and to be Gods Vicar in his owne Realme; which title that Bishop twice nameth in that Epistle. Thus we see out of this short Epistle, what we may thinke of the Religion then at Rome, and how agreeing to ours now, and differing from theirs at this present.

The third congregation (for which they magnifie so much this *Austin*, but very falsely) was in *Gregorie the Great* his dayes. In which time, though many corruptions were crept into the Church of Rome: yet the maine points of our differences, wherein we differ from this present Romish superstition, were then taught in that Church, as may appeare out of the writings of *Gregorie*, as he did then teach, concerning holy Scriptures, the grace of God, of Freewill, of the Law, of iustification, of Faith, of good Workes, also concerning the worshipping of Images, likewise of the acknowledging of the two Sacraments; also his iudgement of the Church, of the head of the Church, of Antichrist, of an vniuersall Bishop, of secular power over Bishops, of Marriage, of soules departed, and whether they went. *Gregorie* was no Patrone of the Romish Masse, nor of the corporall and transubstantiated bread, nor of merit, nor of Popall supremacy, nor of temporall iurisdiction on ouer Kings and Emperours, nor of the necessitie of Ceremonies alike in euery Church. *Gregorie* held not the *Machabees* canonicall, but taught the perfection of Canonicall Scriptures; he exhorted Lay men to the studie of them, and in his time the Scriptures were allowed, and prayers were said in a knowne and vulgar tongue: he held the Catholike Church to be the elect, and the reprobate out of it, and was against marriages within degrees forbidden, *Leuit. 18.*

Thus we see that at the three congregations, your Religion now, and that at Rome then, was one and the same. Neither can our aduersaries shew the contrary from Scripture, from the vniforme consent of ancient Fathers, either Greeke or Latine, or from generall Councils within those times, no nor from the Bishops of Rome themselves, for that space; if they will make conscience to deale squarely, plainly and honestly

See for all these in Cat. Test. verit. lib. 6. p. 552.

See for these Bish. Mortons Cath. Appeal. lib. 2. 3. 4. 6.

Doct. Feild of
the Church,
bys. cap. 34 Ca-
101. Test. verit.
lib. 1. p. 93.

in their proofes. And that they may so doe, I would en-
treate to lay aside, first, all counterfeite *Decretall Epistles*, such
as those be, which are ascribed to the Bishops of Rome in
the first 300 yeeres; as our learned men have prooued both
by reasons, and from the testimonie of the learned among
them. Secondly, those partly corrupted, and partly also
counterfeit *Decretall Epistles*, in the next 300 yeeres. Third-
ly, all the counterfeite and corrupt *Canons of Concelles*.
Fourthly, all the *bastard writings* put vpon the ancient Fa-
thers. Fifthly, the *places corrupted* in any of their writings.
If they will cast off this great and wicked deceite, in allea-
ging these for themselves, the truth of my assertion, *That*
this our Religion was then at Rome, and not this their present
Romish faith, will manifestly appeare to all men not wilfully
blinded; for by and worldly respects.

Lastly, the Christian Religion first planted in Ireland, was
before *Austine* coming in hitherto. For, as is afore spoken,
Scottish and Irish Christian Bishops withstood him at his
coming. But that which was then receiued, and profes-
sed by the ancient Irish, was for substance the very same,
which is now here in England by publike authoritie main-
tained; as is substantially proued by a godly learned Father
in all Antiquities of the Church, the *Lord Bishop of Meeth*,
to which I referre every Reader, which desires to bee satis-
fied in theirs, and our agreement about *Scripture transla-
tions, predestination, freewill, the Law, sinne, free remission of sinne,
iustification by faith only, imperfection of sanctification, merit,
purgatory, and soules departed, about Gods worship, Images, the
Mass, communicating in both kinds, and the mysticall recei-
uing of the Sacrament*. That Learned man doth shew, how
wee and they doe agree in all these things, which are the
most certaine points of faith betwixt our aduersaries and vs.
And therefore I conclude from this, and all that formerly
hath been produced in this fifth Argument, that this our
present Religion was heere in this Iland before *Austines*
time.

VI. Argument.

From God the Author, and continuall Preseruer
of our Religion, against all oppositions.

That Religion which is of God, was before Luthers time:
for that which is of God, cannot bee ascribed to man;
nor so new, as the late dayes of Luther. For the true Religi-
on is the most ancient, and this is the good way to be found Ier. 6. 14.
in the old wayes, and not in new inuentions, and new by-
paths.

But our Religion is of God, which I thus prooue:

It was taught by the Prophets and Apostles, messengers
of God: the Prophets were sent by him, *2. Chron. 36. 16.*
2. King. 17. 13. *Ier. 25. 4.* by whom God spake, *Heb. 1. 1.*
and they taught and wrote, as the holy Ghost directed
them, *2. Pet. 1. 21.* *2. Tim. 3. 25.* The Apostles were sent of
God, *Matth. 10. 5.* *Mark. 16. 16.* *Gal. 1. 1, 12.* and spake, as
God by his Spirit directed them, *Matth. 10. 20.* *Iob. 14. 26.*
These were the publishers of our Religion, both in the
common truches of our Christianitie, as also in the differen-
ces from our aduersaries. And for prooffe, wee appeale to
the Apostles and Prophets extant writings. Our Religion
is written in those holy Scriptures, the Booke of God, as be-
fore is prooued. It is propagated and preserued by such
meanes, as be ordained of God, of which also before. It is
receiued, beleened, conscience made of it, onely by the ope-
ration of the Spirit of God. It bringeth men to the true
knowledge of God, to beleue onely in God, to worship
onely God, onely to honour God, and to be ruled onely af-
ter the will of God. Its onely vpheld and preserued by
Gods, and not by mans power. This will easily bee gran-
ted, if men consider what weake meanes, in mans iudge-
ment, hath spred it abroad, and brought it into esteeme
with such as professe it truly, (to wit) onely preaching, pray-
ing, and constantly suffering in the defence thereof. Also, the

small number, and meanenesse of the persons for the most part, which haue from the dayes of Iesus Christ, made profession thereof; and withall, the little worldly policy vsed for helpe to support it. But on the other side, if the enemies thereof be well considered, who haue continued from the beginning of the Gospell, perpetually endeououring to vndermine our Religion, euery one will yeeld it to be the very hand of God, that maintaineth it. The multitude of them out of the Church are infinite; as Iewes, Gentiles, Saracens, Turkes, and a world of other Infidels. The Heretikes which haue risen vp, and gone out from the true Church, and haue laboured to shake the very foundation of our Christian Faith, very many. The Hypocrites and prophane, are too many, which professing the same together with vs, yet are deadly enemies to the effectuall operation thereof, denying the power of it, and deriding such as strue to liue strictly, and would expresse the liuely vertue and force of it. What diuisions, what varietie of sects and schismes, haue, and doe yet hinder the growth of our Religion? And lastly, these last Enemies of it, the Papists, vnder that Antichrist of Rome; against whom, if God himselfe had not fought, and vpheld our Religion, they had ere this, vtterly extinguished it. And who will denie this, that seriously considereth our simplicitie, and their deepe policie; our too much distractions, their strong combination; our small strength, their great power; our meane estates, their abundance of wealth and treasures; our more then supine carelesnesse, their continuall watchfulnesse, and daily endeouours, which possibly Satan can put into their hearts, to root out our holy profession; as by their cruell Inquisition, mercilesse persecution, barbarous Massacres, horrible Treasons, vniust Inuasions, bloody Warres, the neuer to be forgotten Gunpowder plot, killing of Kings, faithlesse and treacherous dealings, playing fast and loose with vs by lying Equiuocations, and mentall Reseruations, in all couenants, promises, and oaths: besides their shamelesse belying our persons, soule and false taxing vs of errors and heresies, impured to our doctrine
and

and Religion, Libertinisme, Atheisme, and other abominations; their flattering of Kings, and suggestion of falsehoods of disloyaltie against such, as they find best affected to our Religion; their politicke framing of their religion for worldly respects, to every mans humor, to entangle the sooner mens minds, to get the more to them; besides all those hellish deuices before mentioned in the first argument, among which is the corrupting of Fathers, and the Writings of learned men, both old and new, that so we might be altogether destitute of all humane testimonies to witnesse with vs, or any helpe of man, but to be left to stand (as indeed wee doe) by the hand of God, the onely Author of our Faith and Religion, and the onely blessed Preseruer of the same hitherto, before *Luther* was borne; who now also euen in these troublesome times doth keep it on foote, against all the power and policie of our Enemies, praysed bee his holy Name for euer and euer, Amen.

If our Adversaries thinke, that here is all that can be said for vs, or that onely we can thus prooue our Religion, they are much deceiued: for much more may bee said, and also otherwise, euen by Historie, may our Religion, and the Professours be shewed at large. This, for the present, is onely to confirme such, as in our Church truly feare God, and make conscience of their wayes: for such doers of Gods will shall know, whether this doctrine be of God, or no, *Iob. 7. 17.*

THE AVTHORS

FARTHER HELPE TO

stay the honest-hearted Pro- testant from Apo- stacie.



Well-disposed Reader, thou hast an answer to the question, Where our Religion was before *Luther*? If yet further they ask thee, Where were the Professors thereof also before this time? Thou mayst thence shape them this answer, Ever where the Apostles and Apostollicall men did teach it, and where Saints professed it, and Martyrs dyed for it.

It is not so difficult a matter, as they would make the world beleue, to bring forth in every Age the Professours of this our Christian Faith. A harder and a more impossible taske is it, for them to prooue from Christ and his Apostles, who, and where the persons were, that in every Age made an intire profession of euery point, which now this their present Romish Church teacheth and practiseth. We will doe the former, if they will faithfully performe this latter.

They haue set out, as they call it, a Catalogue of chiefe Pastors, Generall Councils, and Catholike Professors, of which they much glory, seducing therewith the simple and vnaduised. They doe begin with Christ, then follow they on with Saint *Peter*, and other Bishops of Rome on the one side: on the other, they place the Virgin *Maries*, *Iohn Baptist*, Saint *Iohn* the Apostle, with other Apostles and Euangelists: then they reckon vp Christian Churches, as the Romans, Corinthians, Galatians, and the rest, to whom Saint

Paul

The Papist
cannot make a
true Cata-
logue from
Christ, of their
present Re-
ligion.

Paul and Saint Peter wrote; and so they run on along to the end. Now this is it, that thou shouldest demand of them, and put them to prove, whether Christ and his Apostles taught, and all the rest there mentioned, did learne and practise, all that the Church of Rome now doth? If they can shew this but in the first hundred of yeeres, presse thou to be satisfied, and not to require farther after a continuall succession in the Ages following. Presse this home to them, stand onely vpon this; this is plaine dealing, to begin with them, where they begin. And if they will not indeuour to satisfie thee in this, certainly the Catalogue of the names of Christ, of his Apostles, and the rest in the Primitiue Church, are put onely in the forefront to coozen thee, if they can. For will they begin it with Christ, Saint Peter, and the rest, and yet not proue them of their present Religion? If they can, why doe they it not? Why doe they seeke to put it off? If they cannot, why claime they these, for the authors and maintainers of this their present Romish Religion? I say, their present Romish Religion; because there is a great difference betweene the Religion *once at Rome* in the Apostles dayes, and the Religion of *Rome now*; that of the Church then, this of the Court and faction there now. And here I pray thee wel vnderstand this one thing, to wit, what they meane by *their Religion*, as we also doe by *our Religion*; we neither side took it only for that wherein we both doe agree, but chiefly because of the distinct differences thereof either from the other: this obserue, that thou mayst not be deceived by the Catalogue. And the better to cleare thy iudgement therein, let them shew thee, that Iesus Christ, that also his Apostles, with the rest, in the first hundred of yeeres, taught not onely that, wherein wee and they doe agree (for so they gaine nothing to themselves, but the Catalogue therein serues for vs, as well as for them) but also that they taught and obserued all their now present differences from vs: as for example, let them shew that then was taught, and the Churches learned;

What to demand of them, and to presse them vnto.

What are the things, which in their Catalogue from Christ, they must proue those in the first Age to haue maintained.

III. To picture the holy Trinitie, to make Images, to worship.

ship them, to adore the Virgin *Marie*, as our Lady, and the *Queene of Heauen*: also to pray vnto other *Saines* and *Angels*, and to adore their *Images* and *Reliques*.

II. To hold the *Scriptures* to be imperfect and obscure, that the *Apocryphall* bookes were of diuine *Authoritie*, the *Latine Translation* was to bee authentically, that *Traditions* were to be added to perfit the *Scriptures*, concerning necessarie matters of saluation; that the *authoritie* of the holy *Scriptures* doth depend vpon the *authoritie* of the *Church*; that they are not to be made so free, as to be read and studied of all without licence.

III. To hold *seuen Sacraments*, that *Baptisme* is to bee administered with hallowed *Water*, with *Chrisme*, *Salt*, *Spittle*, *Coniuring*, and other deuices.

IV. To beleeue, that the *Priest* may receive the *Sacrament* alone, and yet many other *Christians* to be there present looking on: that the *Bread* without the *Cup*, is to bee given to the people: that after the words of consecration, the *Bread* is turned into the very naturall body of *Christ*, the accidents of *Bread* and *Wine* onely remaining, but not the substance: that it is to be adored and prayed vnto, and to be carried about in *Proceffion*: that it is to bee administered with such varietie of garments, alterations of gestures, and change of voyce: that it is a propitiatorie sacrifice for the quicke and the dead.

V. To make prayer, to administer the *Sacraments*, and to say all diuine Service in an vnknowne Tongue: to say the *Creed* amongst *Prayers*, the *Aue Marie* as a prayer, with the *Pater noster* vpon *Beades* with *Crosses*, and that to a certaine number, repeating the *Aue Marie* fortie times, and the *Pater noster* foure times, with a *Creed* at the end: that many thus praying, though they vnderstand not the words which they vtter, yet hauing a good intent, they do a work pleasing to God.

VI. To hold the *Church of Rome* to bee the *Mother Church*, the onely One, Holy, Catholike, and Apostolike *Church*: that it could not erre, and that all which should

not

not beleue ever, as it beleueth, should not bee held for sound Christians, and such as should not submit to her authoritie, to be held Heretikes.

VII. To hold the Pope of Rome to bee Christs Vicar, and *Peters* successor : that all should depend vpon him, as vpon their Head : that he as Pope cannot erre *è Cathedrâ* : that to him, as of right, belongeth the spirituall and temporall iurisdiction, and so hath authoritie to make Lawes, to bind conscience, to depose Kings, and to dispose of their Kingdomes : that he and his Clergy are exempt from the authoritie of Secular power.

VIII. To hold seuen degrees of Priesthood : that there are sacrificing Priests, in the time of the Gospell : that all the Clergie are to liue a single life.

IX. To set vp high and worldly dignities in the Church, as Kingly Cardinals, Prince-like vnpreaching Prelates and Pastors ouer Congregations, not able to teach them : to allow infinite Orders of Monkes, Friars and Nunnes.

X. To beleue, that there is a *Limbus Patrum*, a *Limbus Infantium*, and a place called Purgatorie.

In their Catalogue they are to bring Christ, his Apostles, and all the rest therein named, for teachers and professours of these things and the like, else are they not to be reputed of this their present Religion.

Urge them (friendly Reader) vnto the prooffe of these particular differences; till then, keepe thy right standing, and be not mooued with a shew of names.

In the meane space, that thou mayest be well assured, that thou art a true member of the Catholike Church of Christ, though no Romane Catholike, haue recourse vnto thy baptism, and the Couenant which God made with thee, and thou with him therein. Aske them (when any of them goeth about to seduce thee) whether they thinke, that thou hast receiued true baptism? If they say, Yea, (as they cannot answere truly otherwise, though wee were baptized of very condemned Heretikes, as the Trent Councel decreeth) then demand of them againe, Whether true baptism doth

Protestants are
of the Catho-
like Church,
though no
Romanists.

In Can. 3. de bapt.

admit the baptized into the true Church of God, or no? If it doe, know of them, that then being thereby receiued into the true Church, why thou and wee so baptized, should not still be of it in their account? Will them to shew, what we teach and beleue, differing from them, that hath disannulled our Couenant with God, and how we come to be out of the Church?

Part. 1. Art. 9.
cap 10. q. 8.

What sorts
are out of the
Church.

The Romane Catechisme (which with them is of great authority) telleth vs, that men are out of the Church, as *Infidels*, which neuer were in it; as *Heretikes*, *Schismatics*, and *Excommunicated persons*, once of it; whereto may be added, such as be *Apostates*, wholly renouncing Christ. Taking this for granted, that these be all, and then that we be none of these, it must needs follow, that we are through Baptisme yet in the true Church.

I hope, our aduersaries will not say, that wee be either of the first, or last sort: let them cleare vs of that, and wee will well enough acquit our selues of the rest.

Protestants no
Heretikes.

In his booke of
equiuocation.

I. *We are not* (though they so call vs commonly) *Heretikes*: If they please, let the *Catholike Moderator* plead for vs, or let them beleue their owne moderate Answer (to whom my L. of Couentry and Lichfield maketh reply) who saith, that he supposeth, that no one particular learned *Catholike* in this Kingdome, doth, or will defend this opinion, *That Protestants are Heretikes, and excommunicate*. If these on their side will not be sufficient to cleare vs, let vs learne from them, what an *Heretike* is, and so cleare our selues thereby. An *Heretike* (saith the Romane Catechisme) is he which neglecting the Churches authority, doth maintaine impious opinions obstinately. By this wee cannot be proued to be *Heretikes*, this cannot agree to vs.

Part. 1. Art. 9.
cap. 10. q. 1.

Protestants
hold no impi-
ous opinions
condemned
for heresie.

For first, we may demand, What impious opinions either affirmative, or negative, doe we hold, which they can iustly task vs of? Let them instance what pleaseth them, and then prooue the same to be heresie: first, by plaine and pregnant places of holy Scripture, which may conuince the conscience of indifferent men. Secondly, by general Councils, or by

any

any one generall Councell within 600.yeres after Christ (in which space were most famous & renowned Councils) that hath condemned any maine doctrine of our Faith for heresie. Thirdly, by the vnanimous consent, and generall voyce of the Greeke and Latine Fathers, for that space condemning the same for heresie, and for an impious opinion. Let them, if they be able, shew, first, *in our faith*, that wee hold any thing, against any Article of our Creed, which is the summe of our beliefe. Secondly, *in our prayers*, any thing against the patterne of all true prayers, commonly called, The Lords Prayer. Thirdly, *in our deeds*, which we teach to be done, or bid to be left vndone, any thing against any of the Commandements in the Decalogue, the rule of our obedience. If they can thus fairely and euidently proceede, they should doe well so to conuince vs.

Secondly, if any impious opinions could be found among vs, it must be considered, whether they be broched by priuate persons, or tenents held of the Church in her publike Records: If the former, then are they not the Churches; if the Church should hold any such, how can they proue, that she maintaineth them obstinately? For obstinacy is not to be imputed vnto vs, till all lawfull, good, and sufficient meanes haue been vsed to conuince our iudgement, and the same also by such, as haue lawfull and full authority to iudge and determing thereof. But hitherto this hath not been done, neither can it be, but by a lawfull and free generall Councell, which the Conuenticle of Trent was not: till then we are not to be condemned of obstinacy, and so as yet no Heretikes.

Thirdly, we neither haue neglected, nor yet doe neglect the true Catholike Churches authority, into which wee are receiued by Baptisme. For we very willingly desire to heare her sentence: but where can that bee, except in a generall Councils determination? therein to heare the Catholike Church speaking to vs from the Scriptures, we greatly long for, we readily submit vnto. Let her thus speak, that we may know her Iudgement, and we will hearken thereunto.

Protestants are not conuicted of obstinacie.

See the Historie of the Councell of Trent.

Protestants do not neglect the authority of the Catholike Church.

As for the Church of Romes authoritie, we doe not acknowledge it ouer vs, because it is not, nor euer was in her best estate, the Catholike Church, but onely a particular Church, which now also is a party questioned. And therefore her authoritie for her selfe against vs, is no more of vs to be regarded, then by them our Churches authority for her selfe against them. Seeing then that by their definition, wee are not conuicted of heresie, wee are not out of the Church as Heretikes.

9 Protestants are
no Schismatikes. I I. *Not as Schismatikes.* For albeit we haue now departed from this Romish Church, yet are we no Schismatikes.

Eph. 3. 20.

First, for that we keepe communion with the Catholike Church, into which we by Baptisme were admitted, which is the body of Christ, and wee truly members thereof, in faith and loue, through the worke of Gods Spirit, being built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the Corner-stone.

Secondly, because this Church of Rome hath falne from the faith and obedience commended by S. Paul, to be in the Church at Rome in his time, as appeareth in many particulars before named, which the Church first planted at Rome, neuer taught, neuer beleued, nor practised: Therefore are we no Schismatikes for leauing her in those things, wherein she hath left the true and Apostolike Church at the beginning.

Thirdly, for that wee doe not breake off from her simply, but in some respect, that is, as farre foorth as she hath forsaken her former selfe; so that if shee would returne to the Catholike Faith and Religion, and forsake her *Trentisme*, *Iesuitisme*, and *Popery*, the inuentions of her owne, added to that which first she did professe, wee want not charitie towards her, to vnite our selues vnto her againe. For otherwise, neither our true loue to God, nor true loue to his Church, will suffer vs to liue with her, so defiled as she is, in the spirituall bond of sacred loue, which knits the true members of Christ one to another. Heauenly charity, which maketh this vnitie, admitteth not of such things into the vnitie

vnitie of faith, as bee taught and practised in that Church, both sinfull against God, and pernicious to mens soules, yea, vtter destruction to them, without hearty repentance.

Fourthly, wee haue a warrant, yea, a commandement from God, to separate our selues from her, for that she is become the great Whore, and spirituall Babylon, *Reuel. 18. 4.* This charge of God freeth vs from Schisme: for there is no sin, no Schisme, in that which God commandeth to be done.

Fifthly, we by leauing this Romish Church, doe not deuide our selues from the true, Catholike and Apostolike Church, but by this separation doe we indeed returne to the vnitie of it, and to our first blessed estate therein, when first the Gospell was here planted in this Iland by Apostles, or Apostolicall men, which came hither, not from Rome, but from Ierusalem, our Mother Church, where the Lord and his blessed Apostles first began to teach, and erect a Church, which is the Church we returne vnto in doctrine and worship of God: from which Holy, Catholike, and Apostolike Church, wee were drawne by the vsurping and tyrannical power and iurisdiction of the Pope and his faction, and the generall backsliding of this his Church. So as this which they call Schisme, is no Schisme in vs, but a forsaking of schisme in them, and is only a returning vnto, and a recouerie of our selues againe to our former vnion with Christs true Church, beginning at Ierusalem, and planted here many hundred yeeres, before the Monke *Austin* euer came into England.

Sixthly, *They are properly called Schismatikes* (saith *Aquinas*) which of their owne accord and will, separate themselves from the vnitie of the Church. If this be true in the iudgement of this their owne so greatly honoured Doctor, then certainly wee are no Schismatikes.

First, of our owne accord and will we make not a separation, but are inforced thereto by the power of Gods commandement, to come out of this Babylon, to auoyde her sinnes, to escape thereby her punishments. She her selfe hath caused deuision, and offences, contrary to the doctrine which shee once received, as the Epistles of *S. Paul* and *S. Peter*, do in many particulars witnesse against her. The Apostle *S. Paul* therefore wils vs to auoyde her, and such as cause deuision and offences, contrary to

Let them answer the books which prooue her the great Whore, Babylon, and the Pope Antichrist, if any denie these things.

In summa parti. 2. cap. 39. de Schismate.

See for these *Catal. Test. v. r. pa. 27. to 70.* in the last Edition.

the Apostles doctrine, *Rom.* 16. 17. It may seeme from hence that a faction begun euen then among you.

Secondly, we doe not separate from *the Church*, that is, from the vniuersall Catholike Church, but from *a Church*, that is, the particular Church of Rome: for *Thomas* doth not say, He is a Schismatike, which separateth from a Church, but from the vnitie of the Church, to wit, the Church vniuersall, which is but one. For indeed, no reason can bee giuen, why any should deuide themselves from the true Catholike Church: but good reasons may be giuen, why a particular Church may be, and ought to bee forsaken; as wee doe giue, for our departing from the Church of Rome: for we are commanded to forsake Idolaters, *1. Cor.* 5. 11. Heretikes, *Tit.* 3. 10. such as bring not the doctrine of Christ, and doe not abide therein, *2. Ioh.* 10. and her that is called Babylon, *Reuel.* 18. 4.

Thirdly, before we can be Schismatikes, we must forsake the vnitie of the Church. Now wherein stands this vnitie? Standerth it only in affection of loue, or also in the faith of the truth? For both these graces the Apostle commendeth the Churches, *Ephes.* 1. 15. *2. Thes.* 1. 3. and faith is preferred to the first place in both Scriptures. We haue not forsaken the vnitie of the Faith, of which *S. Paul* speaks, *Eph* 4. 13. For we teach the doctrine of the Apostles, and no other in any thing, when we differ from this present Church of Rome, which hath lost her first faith, of truth in many things. Now, can true diuine loue be there kept, where faith is lost? or can there be charitie to vnite, where doctrine doth deuide? Can light and darkenesse, truth and falsehood cohabite in loue? Truth and loue onely dwell together; and for truths sake, loue separateth from falsehood, wheresoeuer she finds it. And therefore except they can proue, that we haue lost the vnitie of faith, wee haue not forsaken the vnitie of the Church in loue, as the former reasons shew.

To conclude, were the Priests and Leuites Schismatikes, *2. Ch.* 11. 13, 14 which left the people of Israel, once the people of God in *Dauids* and *Salomons* dayes, and many hundred yeeres before, when Idolatrie, vnder pretence to worship no false, but the true God, was set vp, and they not suffered then to do their office vnto the Lord, as their office required? If they were not, no more are we.

For

For why doe we forsake the Romish Church? Is it not, because she hath set vp a new manner of seruice vnto God, new kinds of Priests, new Holy dayes, new Sacraments, new Orders, and will not permit the Lords Seruants and Ministers to do their Offices vnto the Lord, as he hath by his written Word prescribed?

Therefore seeing we are not guiltie of Schisme, we are not as Schismatikes out of the Church, into which by Baptisme wee are receiued.

III. Not as excommunicate persons. For if we be neither Heretikes, nor Schismatikes, vpon what other ground will they iudge vs to be proceeded against? There are other causes, for which men are excommunicate: but in this question our aduersaries cannot pleade any such. Again, I aske, if wee bee excommunicate, who hath pronounced the sentence? Is it the Romish Church? By what authoritie? Their Church is not the Catholike Church, but only a particular, as ours is, and it is by vs questioned, and therefore in reason it cannot bee both a Partie accused, and also a Iudge against vs in her owne cause. Thirdly, we doe appeale from her vnrighteous iudgement, to a lawfull generall Councell, where, vpon earth, our cause is onely to bee heard and decided lawfully. Till which time, wee (for any censure of this Church of Rome) doe remaine in the true Church, into which by Baptisme wee are admitted; out of which, as yet, we are not lawfully iudged to bee, by any lawfull and supreme authoritie, as either Heretikes, Schismatikes, or as excommunicate persons.

Protestants
not excommu-
nicate persons.

Therefore (Christian-hearted Reader) thou that art a member of the Church of England, though thou beest no Romanist, assure thy soule, that thou art of that Church, which is vndoubtedly a member of the True, Ancient, Catholike, and Apostolike Church, in which abiding, thou maist, through the merits of thy blessed Saviour, obtaine eternall life, if thou so beleeuing dost demean thy selfe, as it becommeth a good Christian, and a Protestant in earnest.

And for thine owne more certaine assurance and stable abiding, I giue aduise thee to a few things. Haue a care to keepe thy Covenante in thy Baptisme, that thou mayst be better persuaded, that God keepes his with thee, and so to be one of his

How a man
must be quali-
fied, which wil
continue in
the truth.

in

PROU. I.

2. Theſ. 2. 10,

11, 12.

Ioh. 7. 17.

Iam. 1. 5.

Luk. 11. 13.

By what helpes
to oppoſe the
aduerſaries.
Plaine Scrip-
tures.

Aug. l. 2. de.
doct. chr. cap. 6.
Chryſoſt. 3. hom.
in 2. Theſ.
Lib. 4. de verbo
Dei non ſcripto,
cap. 11.

The parts of
the Cate-
chiſme.

in the true Church. Labour to feare God, for it is the beginning of wiſdome, and the ſecrets of the Lord are with ſuch as feare him, and he will ſhew them his covenant, *Pſal. 25. 14.* Haue euer a loue of the truth, and God will not giue thee out to beleue lies: for this is a iudgement befalling ſuch as loue not the truth, beleue it not, but take pleaſure in vnrightheouſneſſe. Be a doer of the Word, and thou ſhalt know the doctrine, whether it bee of God, or no. Beware of affected ignorance, and careleſſe neglect of knowledge, but uſe the meanes appointed to attaine vnto it. Exerciſe thy ſelfe much in prayer, beg of God wiſdome, and hee will giue it thee; his Spirit, and he will vouchſafe it thee; pray againſt ſedition, and God will keepe thee; frequent the company of ſuch as haue knowledge, the feare of God before them, the loue of the truth in them, and make conſcience of their wayes. Aſke aduiſe of faithfull Teachers, liſten not to falſe Teachers, feare to be ſeduced.

And further, that thou mayſt both defend the truth, and alſo be able according to thy meaſure receiued, to reſiſt the aduerſaries;

I. Learne carefully the truthes of God, neceſſarie to ſaluati-
on, ſet downe in holy Scriptures. Such truths are very manifeſtly
and plainely deliuered, either in expreſſe termes, or by an vn-
doubted conſequent drawne from thence; and all ſuch neceſſa-
rie points as concerne all, are writtē in the Scriptures, as their
Bellarmine confeſſeth.

With theſe Scriptures acquaint thy ſelfe, and being an ordi-
narie Chriſtian, doe not trouble thy ſelfe about obſcure places:
for plaine and eaſie places will bee ſufficient to confirme thy
faith in any thing neceſſarie for thee; to beleue and practiſe in
the way of ſaluation.

II. Be well grounded in the Catechiſme, the parts whereof
are the *Creed*, the *Lords Prayer*, the *Decalogue*, and the doctrine
of the *Sacraments*; for theſe are the *compendium*, or ſhort ſumme
of all Chriſtianitie. Theſe well vnderſtood, will furniſh thee
with reaſons to withſtand ſeducers. There is not any thing of
which they ſhall ſpeake, but the ſame may be brought to ſome
head in Catechiſme, as either concerning Faith, and ſo referred
to the Creed, or concerning Prayer, and ſo referred to the Lords
Prayer,

Prayer, or concerning obedience, and so referred to the Decalogue, or ten Commandements, or else touching the Sacraments, the Seales of our Faith.

III. Adde to these, certaine considerations, by which thou mayest defend the truth, and overthrow falshood, as the common law of Nature, common reason, right vse of senses, common experience, common equitie, common charitie, common honestie, the witnesse of knowne Martyrs; whereto adde the corruption of our nature, allowing or disliking of any thing. By the plaine euidence of Scripture, by the Catechisme, and by these considerations, mayst thou trie all things, which be necessarie for thee to stand vpon.

Nine considerations.

If a seducer come to thee, and that he will needs deale with thee, obserue two things; first, not to regard what he saith; if it be not about necessarie points. Secondly, see that his confirmation, or confutation, bee onely by either some, or all these three aforenamed; to wit, plaine Scriptures, the parts of the Catechisme, and those considerations, from whence if hee cannot proue his assertions, beleeue him not. If he begin to tell thee of *Councils, ancient Fathers, and the Churches custome* in all Ages: answer him, first, that the three former are knowne to thee, the Bible common at hand, the Catechisme in thy remembrance, and the consideration of such as are without difficultie: but as for these three last, great reading, and learning, and knowledge in Historie, are required to vnderstand them well, and to cite them truly. They are for the best learned of the world, and not for any of the common sort: ordinarie men cannot iudge aright by them, neither will any such presume, to thinke such abilitie to be in them, if they would take notice of diuers things concerning Councils, Fathers, and the Churches custome.

Obserue two things in the aduersaries dealing with thee.

Three things beyond ordinarie mens capacitie, which they must take heed, they be not deceived by.

I. Touching Councils, they must know, that they are not only subiect to errour, but also haue erred: that they haue contradicted one another: that some of them haue been carried by a strong faction: that ancient Fathers would not rest euer vpon the sole authoritie of Councils: that Papists themselves, though they pretend them, yet doe not wholly resign their iudgement vnto them: that there are some counterfeite and forged Councils, and counterfeite Canons added to true Councils. Can an ordinarie man then iudge of these things? And if he cannot, let

Ordinarie men cannot iudge of Councils, and why?

him not be deceived by pretence of them.

Not of the al-
legation of
Fathers, and
why?

II. Touching the ancient Fathers, this they must know, that they are found to be of differing opinions, and had contentions among themselves: that they held not their owne iudgements infallible; nor submitted to one another otherwise then men godly and learned doe now, but onely as by good reason and authoritie they were ouercome: that they haue erred; and this is acknowledged by most learned men on both sides: that our aduersaries of the greatest note, do often shake off their authoritie, when they are against them: that of the Fathers writings, some are doubted of, some are corrupted, and many counterfeites are put out vnder their names: that the iudgement of all the Fathers cannot be had for all our controuersies. These things being so, how idle is it then for ordinarie men to be talking of Fathers, of the opinion of all the Fathers, or for any such men to be carried away with such a sound, which is not possible for them to vnderstand, seeing our aduersaries alleage them for their selues, and we more truly for our selues?

Not of the al-
legation of the
Churches
custome, and
why?

III. Concerning the Churches custome and path in euerie age, let them consider, that this is very vncertaine. Historians haue not alwaies in euerie relation bin found faithfull: that euerie Age hath not had in it such as haue truly written of the Church: that a man may spend his whole life, in seeking out the whole Churches course, and yet not be able to find it out. I suppose, I erre not, if I say, that all men now liuing, cannot do it exactly in euerie Age. And therefore its but a gulling flourish of our aduersaries, to boast of *the whole Church in euerie Age*, and yet withall, so boasting fraudulently to meane their owne particular Romane Church.

By alleaging then these arguments, to wit, Councels, Fathers, and the generall custome of the whole Church, the conscience of an ordinarie Christian cannot bee thoroughly satisfied, his knowledge cannot herein bee certaine to conuince his iudgement, these are beyond his reach and capacitie. Be aduised therefore not to be drawne with these reasons, which are to thee so vncertaine, but rest vpon the other which be plaine and easie, within thy capacitie, and certaine vnto thee; by which thou mayst, through Gods helpe, maintaine that which thou profes-
sest,

lest, and confute the aduersaries vnto truth, or at least, gather thence such strength, as they shall not easily draw thee to beleue them: as for instance, in some particulars I wil shew thee.

They say, that the Pope is the head of the Catholike Church. Against the
There is no plaine Scripture for this. We find Iesus Christ to be Popes head-
called the Head of the Church, but no other. Its no Article of ship.
our Creed; therefore thou art not bound to beleue it. But I
adde this, that what we beleue, is inuisible, *Heb. 11. 1.* and not
scene, *2. Cor. 5. 7.* If therefore the Pope be the Head, there must
be a visible head, of an inuisible body. Againe, the head imme-
diately glues life, motion, and direction to its true body, which
the Pope cannot doe to Christs Church. Its also vnreasonable
to thinke, two heads to bee for one body; whether one besides
another, or one vnder another, it is a monstrosity. Common ex-
perience testifieth against the Popes inabilitie to performe the
true office of the true Head to Gods Church.

They say, that he cannot erre. Let it be taken in the best sense
they can conceiue it, there is no plaine Scripture which giueth
this, to any one particular person. Its no Article of our Creed
to beleue it, experience hath found him to haue erred foully. Against his vn-
erring spirit.

They say, that after the words of consecration, the bread is turned Against tran-
into the very body of Christ, and the wine into his bloud, so as Iesus substantiation.
Christ is there corporally, as he was borne of the Virgin Marie, vnder
the accidents of bread and wine. In holy Scripture there is no such
thing taught, there is a sacramentall phrase, *This is my Body*; and
the like vsed in the Sacraments of the old Testament, *This is my*
Couenant, *Gen. 17. 10.* *This is the Lords Passouer*, *Exo. 12. 11.* *The*
Rocke was Christ, *1. Cor. 10. 4.* but yet no turning one substance
into another. The Creed teacheth vs to beleue him to be in hea-
uen, and thence to expect his comming, when hee shall appeare
to iudge the quicke and the dead. This transubstantiation there-
fore is no part of our Faith. Its against reason, for a true body,
and continued quantitie, to be in two places, yea, in a thousand
mouthes at once. The Angels reason vnto *Marie*, *Mat. 28. 6.*
confuteth this grosse opinion; for he said to her, when she with
the other *Marie* came to seeke Christ: *He is not here, for hee is*
risen: that is, He is not in this place, because he is else-where
in another. If Christ could haue been in two places at once, the

Angels argument had been of no force; remember that this is an Angell-reason, which know wee how to reason truly. This opinion is against our senses, we see not, feele not, nor taste not flesh and blood. Now God neuer deluded mans senses, whensoever he turned one substance into another: *Moses* staffe was made a Serpent, dust was Lice, the water blood, and water was wine, and all these sensible. No Scripture, nor any other approved testimony can be produced, to shew vndoubtedly the contrarie. Yea, this is certaine, that the true body of Christ is discernable by sense to be a true bodie wherefoever it is; therefore when the Disciples doubted at his sudden appearing, he said, *It is I my selfe*. And to proue this, he willeth them to vse their senses, saying, *Handle me, and see*; that so they might discern his true body, flesh and bones: and so might it be in the Sacrament, if indeed and truth he were there corporally. It hath been witnessed against by the blood of many Martyrs: but where be so many in defence of our aduersaries grosse opinion? Which of them haue euer hitherto, or dare to suffer for this their opinion, as ours haue done against it? This opinion of our aduersaries is to be detested for, first, the falshood thereof; secondly, for the grosse idolatry committed through it, euen a piece of bread adored for Almighty Iesus Christ himselfe. Thirdly, for the bloodie crueltie, which for the vpholding of it, hath been done with furious rage vpon the bodies of Gods Saints, because they would not belecue this false doctrine, nor commit this abominable idolatry. Fourthly, all such as thus beleene, sinne not onely in the act damnable (for Idolaters perish euerlastingly, *Reuel. 21.8.*) but also irrepentantly, because they be perswaded, that in so beleeuing and worshipping, they doe not onely not sin, but doe a most excellent worke, and meritorious seruice to God.

They teach, that there is a Purgatorie, a place of torment. In Holy Scriptures we find plainly, Heaven, Earth, Hell, & Sea; but no plaine name of Purgatorie, nor *Limbus Patrum*, nor *Limbus Infantium*. In the Decalogue we find Heaven, Earth, and Waters vnder the Earth; and in the Lords Prayer, Heaven and Earth; in the Creed, Heaven, Earth and Hell; but none of the other deuised and faigned places. This Purgatory for satisfaction is against common equity: for they say, the sinne is pardoned by Christ:

and

Exod. 4.3.
& 7.10, 20, 21,
24. & 8.17.
Ioh. 2.9, 10.

Luke 24.39.

The euill of
the doctrine of
transubstan-
tiation.

Against Pur-
gatorie.

and can then in equity the partie be punished? A Creditor forgives freely to a man all his debts: can he then with equitie after lay him in Gaole to make any satisfaction for the same?

They say, that Images may be set up to be adored. The Scriptures are plaine against them, *Deut. 4. 15, 19. Esay 40. 18, 17. 20. Rem. 1. 23.* The second Commandement in the Decalogue, forbids them, which our adversaries bid from the People in their vulgar Catechismes. Our corrupt nature is apt to these things, and therefore the lesse to be liked of.

They teach to pray unto the Virgin Marie, to Saints and Angels. The Scriptures afford no precept for this, nor any euident example: prayers there are taught to be made vnto God: Angels are not to be worshipped; *Mat. 2. 18. Reuel. 19. 10. & 22. 9.* The Lords Prayer, the perfect rule of prayer, teacheth vs to pray to *Matth. 6.* God our Father in Heauen, whensoever we pray: now can wee say to the Virgin Marie, to Saint, or Angell, *Our Father which art in Heauen?* Can we pray to any of them, and say, Thy Name be hallowed, thy Kingdome come, thy will be done in Earth, as it is in Heauen? Can we pray any one of them, to giue vs daily bread, to forgiue vs our sinnes, to deliuer vs from euill? Can we ascribe to any one of them, and say, Thine is Kingdome, power and glory for euer? Yet this prayer warrants vs, that to whom in Heauen we may pray, to him may we say all this: but if not to the Virgin Marie, nor to Saint, nor Angell, then may wee not pray to them by any warrant of this prayer. Our Creed teacheth vs to belecue in none, but God the Father, Sonne, and holy Ghost. Now the Scripture plainly telleth vs, that wee cannot pray to any, but in whom we beleue; *Rem. 10. 14.* Therefore then not to the Virgin Marie, nor to Saint, nor Angell, because we are not to beleue in them.

They tell thee, that thou must beleue the Romane Church. The Scriptures tell vs plainly, that God added to the Church such as should be saved, *Act. 2. 47.* but not a word there of the Romane Church. In our Creed, we are taught to beleue the Catholike Church, and that we be members of it; but to be of any Romane Catholike Church, is no Article of our Creed: Besides the speech is absurd, in which against reason, to call a parti-

Against Images, and their worship.

Against praying to Saints.

Against the Virgin Marie, Saints, and Angels.

Against the Romane Church.

Against the Romane Church, condemning all that are not of their Church.

cular Church the generall, or the generall a particular, as the Church of Rome in the best estate of it neuer was other. And can the object of faith be the object of sight, as it is the object of faith? Now we beleue the Catholike Church, but the Papists tell vs, that their Church is euer visible to the eye. This also which they say, is against common charitie: for must all out of the Church of Rome, be without hope of saluation? In the planting of the Gospell, there was a Church at Ierusalem, before any at Rome, and many Churches planted by Saint Paul, which neuer had dependance vpon the Church of Rome; many Churches in the East, and other parts of the World, which are not within the Romane iurisdiction, nor doe acknowledge it; must needs all these be without saluation; because the Romane Pope is not domineering ouer them? Now God forbid.

Against their
vrting as ne-
cessary, to make
a Catalogue of
our professors
in all Ages.

They will tell thee, that thou must be able to shew thy Church, and the professors thereof in euery age, else thou art not of the true Church. But the holy Scriptures neuer bound any to such a taske, neither Christ, nor his Apostles in all the new Testament euer charged any Christian Church; much lesse any beleuer with this. It is an Article of thy Faith, to beleue that there is a Church of God, here and there dispersed abroad in the world. This is a man bound to beleue, but not that every one, or any other for him, should be able to make a Catalogue of all that went before in the same profession in euery Age. One ignorant of this, may yet be of the true Church, neither shall the ignorance thereof damne him.

Against their
error of veniall
finnes.

They will tell thee, that there are some finnes in Nature veniall in themselves, not deserving eternall death. The Scripture teacheth otherwise, *Rom. 6. 23.* The wages of sinne is death, no exception of any at all. Yea, the consent of sinne is worthy of death, *Rom. 1. 32.* In the Lords Prayer, when we craue pardon of our trespasses without exception, wee thereby acknowledge, that every kind of trespass offendeth God, standeth in need of forgiveness, and therefore what else would follow, if he did not forgive it, but death? This false distinction giueth libertie to our corrupt nature to sinne, as experience tels euery of vs, euen in our aduersaries, wallowing licenciously in their supposed veniall finnes. It may seeme vnreasonable, if there be finnes veniall in their

their owne nature, that such a horrible scorching fire, as they make that in Purgatorie to bee, should bee prepared to plague soules for the same. The greatest torments in the world, as they say, are not comparable to the torments there: How can it then be possibly imagined, that veniall finnes, which, as they say, doe not breake friendship with God, should be so terribly punished, by way of satisfaction, and yet God remaine to him, who is so punished, a sure friend?

They teach, that a man hath power to doe Gods will, and to auoide euill, and not be overcome thereof, if he will. Against mans power to doe well. The Scriptures tell vs, that it is God that workes the will and the deed, *Phil. 2. 13.* and maketh all our sufficiencie to be of him, *2. Cor. 3. 5.* In the Lords Prayer, wee are taught to beg of God abilitie to doe his will, and his grace, to deliuer vs from euill: vnder will, is comprehended all good, and vnder euill, is contained whatsoeuer is sinfull, so as its not in vs to doe good, nor to auoyde euill, but both is Gods worke in vs. Euery man feeleth this inabilityie in himselfe by experience; yea, these also which doe maintaine this power in man, if they would confesse it. And why are they not all most holy, if they haue this power? Their damnation is more iust, when they sinne in any measure, then such as want this power, though they fall by infirmities into greater finnes.

They teach, that a man may fulfill the whole Law, and so merit. Against their error of mans abilitie to fulfill the Law. The Scripture teacheth otherwise, *Luke 17. 10. Eccles. 7. 20. Pron. 20. 9. Psal. 130. 3. Iob 9. 20. 1. Iob. 11. 8. Iam. 3. 2.* In the Lords Prayer, we aske all of vs forgiuenesse. In the Creed wee are taught, not to dreame here of perfection, or of merit; but to beleue the forgiuenesse of finnes. And in reading the Law truly vnderstood, it doth cause a mans conscience, euen in the best, to acknowledge himselfe guiltie.

I might here goe thorow many other points which they teach, to which from either plaine Scriptures, or from the Catechisme, or from these considerations, thou maist make answer in thine owne defence. But yet for all this (though thou also hast gotten helpe to stand for thy selfe) beware of Seducers, run not easily into disputes with them, but rather put them ouer to learned men to be answered. It is not good for *Eue* for to fall into conference with the subtil Serpent. Be bold vpon these grounds

